

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

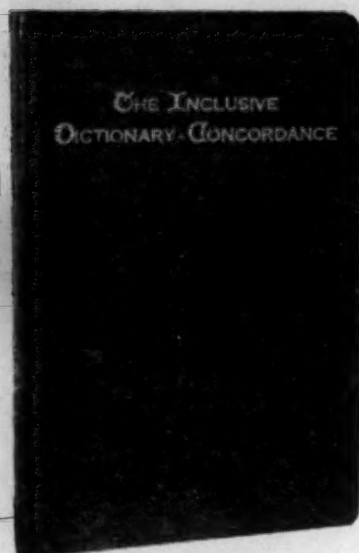
An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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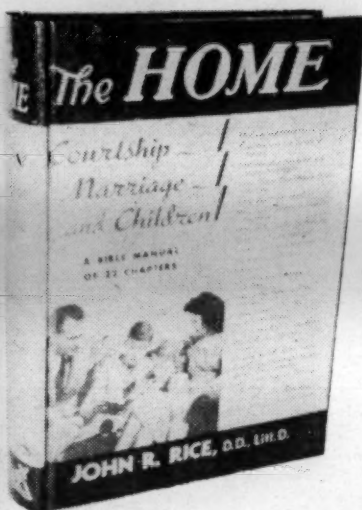
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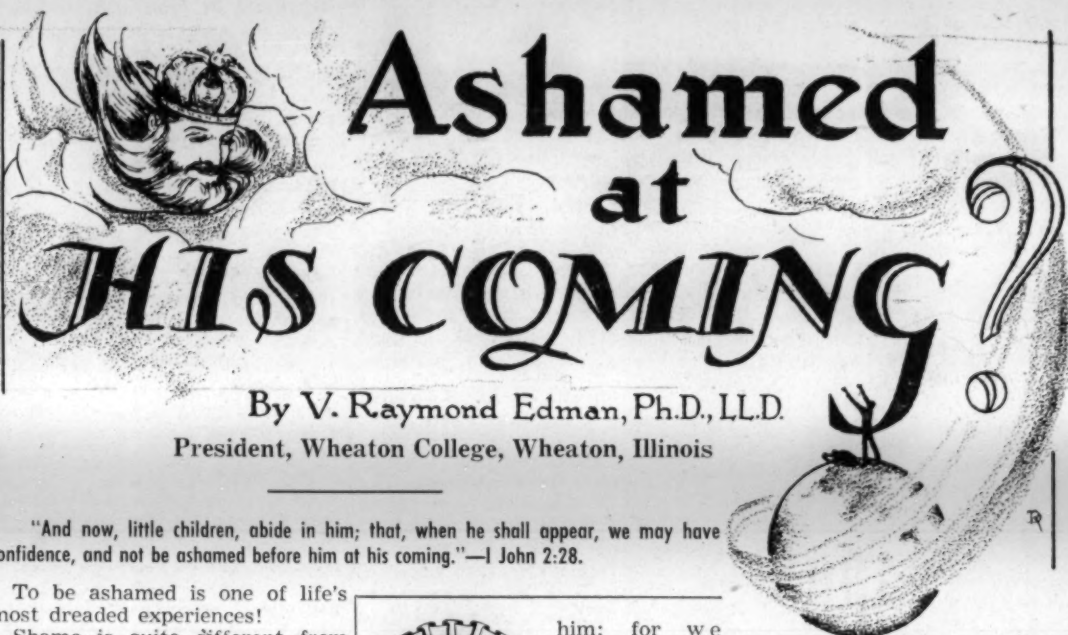


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Editor John R. Rice's book, *The Home: Courtship, Marriage and Children*, has been reprinted in a beautiful library edition with hard binding beautifully colored in red and green.

We have had 75,000 copies of this popular book printed since November, 1945. There are 22 long (Continued on page 12)

Prize Winner in Annual Sword Evangelistic Sermon Contest



By V. Raymond Edman, Ph.D., LL.D.
President, Wheaton College, Wheaton, Illinois

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."—I John 2:28.

To be ashamed is one of life's most dreaded experiences!

Shame is quite different from embarrassment. The latter implies that we did the wrong thing, or said the wrong word, and therefore were humiliated, at least in our own eyes; but actually, what we did was in ignorance. Quite possibly we did our very best, but not knowing just what to do, we had done the wrong thing.

Shame, however, implies that despite knowing what to do, we have been neglectful or disobedient. Our instructions were clear, and perhaps our intentions were good, but we failed to complete the appointed task. As a result, we stand confused with shame when we are called to account.

We have no excuse for our negligence and carelessness. We stand convicted by our own conscience, and are confused beyond measure because of our willful disobedience. We stand abased, disgraced, ashamed.

The Scripture says very plainly and searchingly that there is the possibility of our being "ashamed before him at his coming." To be sure, the Bible teaches, even in this same portion of the Word, that "now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like



him; for we shall see him as he is" (I John 3:2). Those who have received the Lord Jesus Christ shall be changed in a moment, in the twinkling of an eye, that is true; but in our study of the

biblical teaching on the second coming of the Saviour we often are tempted to overlook the reality of the judgment seat of Christ before which every believer is to stand. Beyond that judgment seat is the great white throne before which every unbeliever will stand, and there be "judged every man according to their works" (Rev. 20:13).

What, then, can it mean that "we may have confidence, and not (Continued on page 10)



Dr. V. Raymond Edman

A Joyful Melody Unto the Bible

Methodist Bishop Quayle's Address in Carnegie Hall, New York City, at the Centenary Exercises of The American Bible Society

(From the Stenographic Report as published in the CHRISTIAN ADVOCATE, September 21, 1916.)

We have witnessed a great matter here tonight, and if we have nerves that are accessible we have had strange thrills. We have been speaking in the language of a century and of a planet and of the kingdom of God. If a century may not stir us mayhap a planet will; and if a planet will not stir us surely the kingdom of God must stir us.

A Love Note for the Bible

We have been talking about the Bible that proceeds through the centuries and through the earth and to that majestic mystery called the kingdom of God. Now I am to pitch a love note for the Bible tonight. I am simply here as a child of the Bible, to carol out a little music of it from my own heart, and in it, as the robin-redbreasts in the spring carol, not knowing why they carol, but God knows why they carol—because it is spring. So tonight I would lift a note of laughter and of singing because of what the Bible is to me; and what the Bible is to me it is to you, the strange, beautiful Book that goeth everywhere, that

knocks at everybody's heart — "Good morning!"

You cannot feel of the Bible that it is a miscellaneous Book. It is so personal, it calls you by your name. It is like somebody in a crowded thoroughfare or through the jangle of the traffic of a crowd when his name rings out, your name rings out and you knew not anyone knew you were there at all, or anywhere at all, but—O, the beautiful Book that comes and calls you by your name and me by mine! O, the beautiful Book of the beautiful voice of the beautiful Christ which cometh and calleth us, like Christ does His own sheep, by name! We can no more get along without this winsome loveliness called the Bible than we can get along without our (Continued on page 11)



Bishop Quayle

Delinquency Lurks at Your Door

By Rev. John S. Wimbish, D.D.
Pastor Calvary Baptist Church, New York City

As we scan the headlines of our newspapers, it seems we can hear the wail of a million wounded hearts—the sorrowful sobs of parents whose children have become engulfed in the rising tide of lawlessness which is demoralizing our nation.

This wave of vice and violence is sweeping over New York City in all its fury. I have seen the human wreckage it leaves in its wake strewn throughout the boroughs of this metropolis. As I have walked amidst the terrible debris of broken homes, blighted lives, blasted dreams, and bludgeoned hearts, I have heard the agonizing cry echoing down across the centuries of another broken-hearted father. His soul-rending groan is one of the most tragic sentences in all of literature:

"O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"—II Sam. 18:33b.

You remember the story. King David's throne was endangered by his wayward boy who sought to

usurp his power. As a father, David feared for Absalom's life, but as a ruler, he knew the rebellion had to be crushed.

At the rising of the sun he dispatched his brave soldiers to vanquish the enemy, but first he summoned his captains and said, "Deal gently for my sake with the young man, even with Absalom" (II Sam. 18:5).

When the king's warriors reached the wood of Ephraim, they contacted their adversaries and soon twenty thousand men lay dead in the forest. Suddenly Absalom was confronted by the servants of his father, David, and sought to escape. As he passed under the low-hanging bough of an oak tree, his flowing locks became entangled. His stubborn mule ran out from under him and left him dangling

between Heaven and earth, a fit target for Joab's spear. Thrice did Joab plunge a dart (Continued on page 7)



Dr. John S. Wimbish

THE EDITOR'S Notes

by John R. Rice

A vigorous attack of the flu which I tried to work off finally got me down for two days in bed last week. I missed two days of an engagement at Penn Grove Conference Ground near York, Pennsylvania, Aug. 30 and Sept. 1. But I arrived there for Saturday night and was there for a fine crowd Sunday and Monday, Labor Day, in the York Gospel Tabernacle and at Penn Grove Conference Ground. Friends were there from many points in Pennsylvania, from Washington, D. C., and from Maryland. It was a joy to be with beloved Pastor Ralph Boyer of York, and with other ministers from York, Harrisburg, Baltimore, Bel Air, Havre de Grace, etc.

September 16 to 30 I will be in revival services with the Airport Baptist Church in Chicago. Dr. Eugene Myers Harrison, teacher of missions at Wheaton College, is the pastor. This will be the second campaign we have had with this church and pastor.

October 7 to 21 we are to be with Rev. Arthur Pyke and Central Baptist Church in London, Ontario, Canada, for a revival campaign. This is a strong church. Brother Pyke was the pastor of the Highfield Baptist Church in Moncton, New Brunswick, and chairman of two city-wide campaigns we held there. We look forward to blessing in fellowship with him again.

November 1-4 we are to speak at the annual Bible Conference at Briarcrest Bible Institute, Caronport, Saskatchewan, Canada.

November 22 to 25, Thanksgiving Day through the following Sunday, we will be in a conference on soul winning at West Palm Beach, Florida, with the West Side Baptist Church. Brother Luzene Lamerson is pastor.

We earnestly plead with those who read THE SWORD to pray for these services. Oh, for an old-time reviving from Heaven to shake whole areas where we go! In Jesus' name, please pray!

\$1,000 Sent for Japanese Literature; More Coming

We are deeply grateful that God has laid on the hearts of many the burden for soul winning in Japan, as He has on our own heart. We have already sent \$1,000 of the nearly \$5,000 promised in the near future.

Remember, we promised to send, within the next few weeks, \$2,500 for the publication of a half million copies of "What Must I Do to Be Saved?" in Japanese. (Already we have had printed and distributed in Japan some two and a half million copies of this 24-page booklet, with blessed results.)

We promised also some \$800 for an evangelistic fund, to pay the

maintenance expenses of sound trucks and tents, and incidental expenses like advertising, in revival campaigns to be conducted by volunteer pastors who feel burdened about soul winning in desolate areas in Japan.

We have also promised \$1,000 (Dr. Fred Jarvis has also promised \$500) to subsidize a monthly Japanese edition of THE SWORD OF THE LORD for six months. It is planned to publish about 25,000 copies per month from the beginning.

Receipts and acknowledgements are being sent for every gift. Remember that gifts for this purpose are deductible from taxable income, in your income tax report. The Sword of the Lord Foundation is a recognized nonprofit corporation.

Every penny will be carefully accounted for and used with genuine care and thrift to reach as many as possible with the Gospel and get people saved.

Please make checks or money orders payable to the Sword of the Lord and designate your gift for the Sword Free Literature Fund, or, more particularly, for Japanese evangelism, if you like.

Address The Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.

Please Remember Other Needy Causes

We have promised to send THE SWORD OF THE LORD to nearly 1,500 missionaries in Japan, whose names are listed as evangelical missionaries in the yearbook of the Evangelical Missionaries Association of Japan. How kind were these wonderful missionaries as they gathered to hear me and others speak at the annual conference the week of August 6 to 12 at Karuizawa in Japan! And what warm and comforting words they had to say about THE SWORD! You should have heard them cheer when I told them I wanted to send THE SWORD OF THE LORD to all who wanted it and could not otherwise afford to pay for it.

We are continually in touch with thousands of ministerial students, with prisoners in many of the state and federal prisons who have been converted and who want to read THE SWORD OF THE LORD, with retired preachers who have almost no income, with shut-ins and others who ought to receive THE SWORD OF THE LORD but who usually cannot pay for it. We ask you to help us make it possible to send THE SWORD OF THE LORD to these who need it, through our Ministers and Missionary Subscription Fund. We now need \$50,000 in our Ministers and Missionary Subscription Fund. If you will help us prayerfully, we promise to use the money most carefully to send THE SWORD OF THE LORD where it will honor God and will be read.

Some friends make this Ministers and Missionary Subscription Fund a matter of regular prayer and of gifts from time to time as God leads. Would you join us in prayer that God's will may be done and that this great mission

NEXT DOOR TO DEATH

A touching incident in the life of Dr. V. Raymond Edman, president Wheaton College, Wheaton, Illinois, whose sermon, "Ashamed at His Coming?" is printed in this issue.

This is his story:

I knew I was dying.

I was entirely aware of what was going on. I did not remember that a few days before I had been in little aboriginal villages in the high Ecuadorian Andes, helping the children of the Incas, who were dying of some mysterious malady. I did not recall the long and painful trip on horseback down mountain trails to our home in Riobamba, nor did I recall the onset of typhus fever, the periods of delirium. I had been found by a fellow American who got some Indians to carry me to the railroad.

I did not know that my wife had been advised to prepare for the funeral. With the help of a friend she had dyed black the wedding dress she had used a year before. Her hosts, the Will Reeds, on advice from Dr. Parker, had purchased a coffin and arranged for a burial service at three o'clock that afternoon.

But I did recall what my mother had told me when I was a lad. Not infrequently, when people come to die, she said, they review their life in detail.

That happened to me.

With no effort on my part, nor any thought for that matter, I remembered the old homestead in Illinois and childhood playmates before school days began: Miss Grade, the first-grade teacher in McKinley School, and the other grades in succession; high school friends and scenes; soldiering days overseas in medical detachment with C Company of the 28th Infantry in the old First Division.

How did these memories crowd in upon me so clearly and accurately? It was something like the unfolding of a newsreel. And with it came the clear consciousness, "Now I have come to die."

I felt all alone in a vast world. If others were in that little hospital room, I did not know it. I was utterly alone—acutely aware that in the next instant or two I would be in eternity.

Then I began to be cognizant of something strangely arresting in that place—an atmosphere, an influence, a presence. It seemed to be on the floor but it covered the area of the room, and was slowly rising to the level of the bed. I could not turn my head to see if it was real or only imaginary; but I was sure it was

enterprise can be carried on to His glory? We are trying to do our best, and you are invited to help if God puts it on your heart.

Those Subscriptions; What an Offer!

I feel so certain that people will be delighted at the opportunity to get *The Inclusive Dictionary-Concordance* with 270 pages and many, many features of Bible helps, beautifully bound in black limp leatherette, stamped in gold to match your Bible, that we have purchased 6,000 copies and are having the publishers make a special printing just for us. Remember, you may have this big Bible dictionary-concordance absolutely free with three one-year subscriptions to THE SWORD OF THE LORD for \$5 (\$6.50 in Canada and foreign countries). And the new beautiful edition of the editor's book, *The Home: Courtship, Marriage and Children*, 381 pages, regularly \$3, you may have absolutely free with six one-year subscriptions, new or renewal, for \$10 (\$13 in Canada and foreign countries).

We believe these are tremendous offers. The only way we can make such offers is that getting a great mass of subscriptions at one time saves us so much money in renewal blanks, subscription letters and promotion, and thus we can also buy great quantities and get a reasonable price on the concordance.

Please send your subscriptions at once. And here are two wonderful gifts for Christmastime. So you might get several copies of each by sending subscriptions to suit.

Remember, address The Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.

now reaching me, to engulf and to cover me.

Then I knew what it was. In those moments I experienced such a sweet sense of the love of God in Christ as I had never known before in all the twenty-five years of my life. So overwhelming and stupendous was that love that the Beyond became infinitely beautiful, infinitely better than this present existence.

Some details in that experience are too sacred for retelling; I have kept them locked up in my heart. It is sufficient to say that I have absolutely no fear of dying.

I waded into the River of Death. I was closer to the other side than to this. Of the next two weeks I have no recollection. As I began to be conscious of being in the Parker Clinic, of the Ecuadorian nurses who had cared for me, and of my wife and the eight-week-old lad who had come into our home, then it was that I was told another story—the story back of my story.

Near Attleboro, Massachusetts, a small group had gathered in a Bible conference. In the course of their morning study they were interrupted by the conference director, the Rev. E. Joseph Evans of Newton, Massachusetts. Evans told of a deepening concern that had come upon him for the missionary in Ecuador. He requested that they share the prayer burden with him. It was during those hours that, unknown to them, Mrs. Edman had dyed her wedding dress black, and Mr. Reed had bought a native coffin.

Since then I met friends in New England who were present at that meeting. They have told me that if they should live to be a hundred years old they could never forget their kneeling to pray, their agony of spirit in their intercession for me. In the urgency they forgot the lunch hour, they said, but by the middle of the afternoon they had quiet assurance from Heaven that their prayers had been answered 3,500 miles away.

Since that day I have had over thirty years of borrowed time. Life has been for me a continuous adventure; with the most thrilling incident yet to come, when I enter into that measureless love of God and there remain.

—Eagle Wings

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These new pamphlets are all by the editor, Dr. John R. Rice, and we believe they will prove as popular as others of this famous 15c library which has already sold about one million copies.

Here they are:

1. Negro and White: Desegregation—Right or Wrong? How Much? How Soon? Principles and Problems in the Light of God's Word.

Spiritual, informative, helpful, scriptural. Will be read with eager interest by North and South, Negro and white. Price, 15c a copy.

2. LOT: the Man Who Made Money His God, Called the Wicked His Brethren, Lost His Family, Let His Town Go to Hell.

Thirty pages, colored paper and ink. A convicting Bible sermon on the ruin of this Christian man, his worldliness, his powerlessness, and the results. It will convict the backslider, the covetous, the worldly. Price, 15c a copy.

3. Giving Your Way to Prosperity.

This beautiful pamphlet, purple ink, pictured cover, proves that "yes, it actually pays to give unto the Lord on the tithe and offering basis."

Gives the great promises in the Bible of material rewards for giving, shows that God's sacred honor is at stake, gives incidents from the Bible and personal experience to show the wonderful rewards God gives to those who trust Him and obey Him in this matter. We believe you cannot read it without a lump in your throat, a growing in faith. This two-page pamphlet spread to every family in a church would revolutionize the giving of the average church. Price, 15c.

4. What Will Happen When Jesus Comes?

Thirty-two pages of Bible teach-

ing and heart-moving preaching. Pictured cover, beautiful, instructive. Price, 15c.

5. Spectators at the Cross.

Here we have a famous sermon by Evangelist John R. Rice, preached in city-wide revival campaigns in Chicago, Cleveland, Buffalo, etc. Shows how spectators at the cross of Christ, saved and lost, represent all of us. Has a decision form for lost sinners. Thirty-two pages, salmon-colored paper, 15c.

6. The Fullness of the Spirit.

As preached in a city-wide campaign in Seattle, Washington; taken down word-for-word. It speaks of the power of the Holy Spirit offered us, of misunderstanding of Pentecost and the true meaning, shows how revival and soul winning come only through the Holy Spirit, how to be filled with the Holy Spirit. This will transform lives, clear up Bible difficulties, create soul winners.

7. Hindrances to Prayer.

Shows seven prevalent sins of Christians that hinder our prayers. Shows how to have sin taken out of the way, and how to pray in the will of God and get prayers answered. Wonderfully helpful and useful. Price, 15c.

Notice that all these pamphlets are large, 5½ by 8½ inches in size, some have colored paper, all have colored ink, most have pictured cover. They are very attractive. We suggest that you buy one of each, 194 big pages.

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"The Interpreter's Bible"

A Blasphemous Commentary by Infidel Scholars, Published by Methodist Publishing House; Using RSV Translation, Representing National Council of Churches, Denying the Bible's Accuracy, Its Authority, Its Stated Authorship, Its Supernatural Nature and Its Miracles



R. L. Sumner

Last in Series of Seven Articles

By Evangelist Robert L. Sumner
Contributing Editor

CHAPTER VII

How the Interpreter's Attitude Affects the Historic Christian Faith

It is inevitable, of course, that the attitude of *The Interpreter's Bible* with reference to verbal inspiration would effect every historic doctrine of the Christian faith. Men who feel it is not only "the right but the duty" to act as judges of the Bible's veracity would naturally feel that they must "reject" much of its teaching on vital issues.

The atonement is especially under vicious attack in *The Interpreter's Bible*. For example, Gerald R. Cragg, former theology professor at McGill University in Montreal, tells us, while commenting on Romans 3:24-26, "The key terms are redemption . . . and expiation When Moffatt translates (redemption) as 'ransom,' he correctly indicates the primary meaning of the term. The form of the word used here, however, is abstract rather than concrete, and suggests rather the act of ransoming than the ransom itself. Paul is thus alluding to God's act of redeeming us from our slavery to sin: in and through Christ he sets us free from both its guilt and power. It is not to be supposed that Paul was intending his readers to accept his term 'ransom' with the stark literalism with which certain later interpreters have received it. He certainly does not dream of suggesting that God—or Christ—paid a ransom to Satan to induce him to release man Paul seizes on the Metaphor of the ransom both because it was familiar to him in a not dissimilar connection in the O. T. . . ."

J. Edgar Park does not mince words in describing his emotions relative to atonement. Comment-

ing on the Passover of Exodus he has an entire section called, "The Belief in Salvation by the Blood." Here he tells us, "From the earliest records of primitive sacrifice man has been obsessed by the efficacy of innocent blood to save from disaster. Both the Roman Catholic and the Protestant churches have perpetuated this primitive tradition in all their ritual, in their hymns and sacred books. Realistically, shed blood is horrible beyond words; imaginatively, it has been used as a symbol of the omnipresence of sacrifice in human life. The scene when the priest carries the struggling little animal in his arms, takes it to the edge of the altar, or rock, or lintel, and draws a knife across its throat, letting the jet of blood spurt from its throat and fall on the stains made by blood shed before . . . the horror of the scene is forgotten because of the sense of the preciousness of the life that is offered for sin. Added to a subconscious delight in gore, there is also an ancient superstition that there is some magic efficacy in the murder of the innocent. Man's villainess is in essence cruelty, and it has been felt that only by cruelty can it be atoned for. Murdering goodness must be paid for by murdering goodness . . . shed blood cannot be idealized. It is pure horror."

"To Paul and Augustine, both men with cruel pasts, both men living among scenes of sacrificial cruelty, the slaying of the lamb could become the central picture of their faith. We are not as heroic figures as they, but we are more able to distinguish be-

tween the more and less noble elements in their imagery. We begin to see that the idea of suffering as the price for all good is only a splendid half-truth; that it is even nobler and often harder to live one's faith than to die for it; that a satisfactory theory of atonement for murder by murder can be reached only by sophisticated and theological ruses inacceptable to fair minds today. We need a new statement of Christian doctrine which will discard outworn imagery and concentrate upon the fact that religious truth cannot be expressed in even the most deftly chosen words, but only in the lives of humble folk; that a Christian philosophy of life or theology must savor less of excessively speculative otherworldliness and give more help in deciding what things are most worth while in daily life and how they may be attained

"Truth never wears out, but symbols do. The time has come when we can discard some of the imagery of blood which was entirely satisfactory to Paul and Augustine, as it was to Moses . . . in the 'fountain filled with blood' idea there is undoubtedly much of the mistakenly mystical justification and glorification of war."

To Mr. Park, blindly accepting what God says is like "the conversation between two infants in adjacent cribs: 'It is so!' 'It isn't so!' 'Mother says it is so, and if mother says it is so, it is so, even if it isn't so!' "3 How foolish to believe something is so, just because God declares it, when the "scholars" have come to opposite conclusions!

Analyzing what Mr. Parks has said there are at least a dozen things of note: (1) The "efficacy of innocent blood to save" is "primitive sacrifice" and "primitive tradition"; (2) The doctrine of the atonement is really based on "a subconscious delight in gore"; (3) The doctrine of the atonement is also based on "an ancient superstition that there is some magic efficacy" in the murder of "the innocent"; (4) The Bible teaching of atonement comes from "man's villainess" and "cruelty"; (5) The Bible teaching of atonement by shed blood is "pure horror"; (6) Paul and Augustine believed in the atonement because they were "men with cruel pasts"; (7) A "satisfactory theory of atonement" is reached only by dishonest fraud and trickery: "sophisticated and theological ruses inacceptable to fair minds today"; (8) We need "a new statement of Christian doctrine" which will leave out the blood; (9) We need "a Christian philosophy of life or theology" that will contain less thought about a Heaven and Hell: "excessively speculative otherworldliness"; (10) The time has come to "discard" the teaching of blood which was so satisfactory to Paul, Augustine and Moses; (11) The "fountain filled with blood" is actually a "justification and glorification of war"; and (12) It is not important what God says if the "scholars" teach otherwise! Such is the conceit of the modernist who is "happy and content in his utter ignorance!"

R. H. Strachan agrees with Mr. Parks when he says:

"'Ransom' simply means deliverance and is not to be pressed into the service of any theological theorizing on the efficacy of his death."

Again he says, "Paul has no systematic doctrine of the Cross The only utterance of Paul that might rightfully be interpreted as suggesting a penal view of the Atonement is to be found in Gal. 3: 13: 'Christ redeemed us from the curse of the law, having become a curse for us.' This is one of Paul's obiter dicta which cannot be understood outside the limits of his own experience and his conception of the Scriptures as the verbally inspired word of God."

Raymond T. Stamm comments on the same passage:

"Paul does not imply that Christ turned himself into a curse, or that God treated him as a reprobate. It was the law's curse, not God's; observe that Paul omits . . . 'by God,' from his quotation of Deut. 21:23 (LXX). To set men free Christ had to associate himself with all who had incurred the law's curse by disobedience. For us is not 'in our stead,' or 'in our

Paul Says Let the Preachers of False Gospel Be Damned

By Editor John R. Rice

Do you agree with the inspired Apostle Paul? He said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8, 9).

The writers of that blasphemous commentary, *The Interpreter's Bible*, go to great pains to explain away the Bible doctrine of the atoning death of Christ and of salvation by faith in Christ's substitutionary sacrifice. They preach an entirely different Gospel from that preached by the Apostle Paul and taught in the Bible. So Paul says, 'Let them be cursed, let them be damned!'

Those are plain words but they are inspired of God. Every Bible believer must say "amen." One who is a friend of Christ and Christ's true Gospel cannot be a friend of modernism and infidel teaching.

By all means read the strong article by Evangelist Robert L. Sumner in this week's paper, showing the attack on the historic Christian faith and on the doctrine of Christ's atoning and substitutionary death and His resurrection, etc.

And if you write the editor a hot letter, taking up for these infidels, be sure to say whether you intend also to attack the Apostle Paul, and whether you agree that those who bring another gospel should be accursed.

Be sure to call the attention of these articles to pastors, ministerial students, and serious Christians who need help.

place' but 'on our behalf,' 'for our sakes.' "6

Vincent Taylor says of Mark 15:34, "The view that Jesus was abandoned by the Father, and endured the pains of the lost, no longer merits discussion. The opposite interpretation, widely received in modern times, that, as the opening verse of a psalm which breathes the spirit of trust, the saying expresses faith rather than despair, is a reaction against older and obsolete views."7 To him the teaching that Christ was suffering the pains of the lost is an "obsolete view" no longer meriting discussion!

Theological double-talk is evidenced throughout *The Interpreter's Bible*. An example in relation to the atonement is seen in Nathaniel Micklem's Exposition of Leviticus. Mr. Micklem tells us:

"When it is said that we are saved 'by the blood of Christ,' this does not mean by his death so much as by his life The 'blood of Christ' is the life that has passed through death. We are said to be saved, then, by the life of the Crucified, by the life of him who died for us."

Of course you would expect these "scholars" to emphasize the "fatherhood of God and brotherhood of man" philosophy. But it is a little surprising to find R. H. Strachan stating, "The originality of Jesus is that he made the fatherhood of God the central doctrine of the Christian faith."9 Can it be that Mr. Strachan has never read the Saviour's teaching in John 8:44?

Francis W. Beare agrees, saying, ". . . his universal fatherhood is the basis of the unity of the church and of the unity of the creation which the church foreshadows and initiates—he is the 'one God and Father of all, who is above all, and through all, and in all.' It is, then, no blind and inscrutable Fate or impersonal Necessity that governs the motions of the universe and fixes the destiny of man. It is the will of one whose whole nature is to be Father; who 'destined us in love to be his sons' [Ephesians] (1:5), who has 'lavished' upon us 'the riches of his grace' (1:8, 7), and 'has made known to us . . . the mystery of his will' (1:9)."10

The biblical account of creation, as would be expected, is sneered at in *The Interpreter's Bible*. Cuthbert A. Simpson boldly states that "The idea of man being created in the image of God is probably dependent on Babylonian mythology."

Earlier he had skeptically written:

"A further point to be noted is the compression of eight creative acts into six days. This, of course, was to make possible the representation that God rested on the seventh day, hallowing it as the sabbath, which is thus presented as his final creative act."

In other words, the creation story was fancifully pictured in six days only because the writer of Genesis was trying to make it fit Jewish theology about a sabbath day!

And remember that George B.

Caird wrote, "It may be of some significance that man can trace his descent to a common ancestor with the apes,"13 and again "man has evolved into a higher form of being."14

The book review section of the *New York Times* on March 9, 1947, written by Donald Adams, reports a conversation the writer had with Donald MacMillan at New York's famous Explorer's Club. MacMillan told how during one of his many trips to the far North he questioned the Eskimos living within the Arctic Circle about their ideas of where man came from and why he is on this earth. He found that although they had always thought that they were the only human beings in the world and had never been contacted by any missionaries, their ideas about the origin of the world were almost exactly like the biblical account in Genesis and their version of the Adam and Eve account was strangely similar to the Bible.

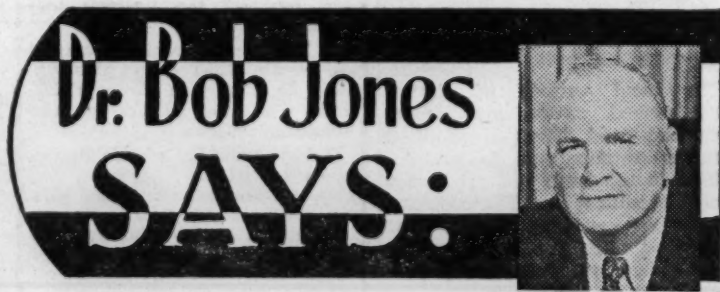
Prophecy magazine well commented: "It is not at all strange that such accounts are found in the far quarters of the earth. Unbelievers like to link the Adam and Eve story with Babylonian myth, when as a matter of fact the similarities found in the accounts do not prove what the critics claim. These myths are honeycombed with the grossest superstition and heathenism. The Babylonian version had its origin in the true account of creation which existed among men. In Israel that revelation was transmitted in its purity. In Babylon it was perverted and God left out. It was from Babylon that the dispersion of mankind set in. The Mosaic narrative alone is consistent with itself, upholds high ideals, free from the grotesque, and sets forth a worthy conception of God." 15

You would not expect the writers of *The Interpreter's Bible* to believe in a literal, physical, bodily resurrection of Christ from the grave. The editor-in-chief of the commentary is on record as saying that the disciples merely imagined that Christ came back to them. Edgar J. Goodspeed says: "That he is to be with them always, to the very end, shows that it is not as a physical presence that he has come back to them, but as a spiritual one. As Dr. Buttrick once put it, 'Their memory of him quickened to a presence!'"16

In another of his books, Mr. Buttrick discusses the problem of Christ's resurrection and concludes about what happened, ". . . we do not know. . . . Why pretend we do?" adding that he does "not wish to know. We suspect that life might be desperately prosaic, if we knew."17

Yet I confess that the writers of *The Interpreter's Bible* repeatedly refer to the resurrection of Christ as if it actually happened as the Scripture teaches. It is only occasionally that discernment shows they mean "a different resurrection" at all. For an example of how glowingly they speak of

(Continued on page 6)



From time to time, we like to pass on to you good Christian friends the testimonies that come to us from Bob Jones University students who are scattered over the world. We also like to give an occasional statement from some of the fathers and mothers of our wonderful students. I quote a letter which we received recently:

"Just a brief note to express our appreciation and thanks to you and Bob Jones University. We have two sons who graduated in May and will take graduate work in the fall and one who will begin his junior year. What a privilege in this day to be able to send our sons to a school that stands without compromise for the Word of God. We can see the growth in their Christian lives since attending Bob Jones University. May the Lord richly bless and continue to use you in these days of apostasy. Enclosed is a check for \$100 for the work. We do pray daily for you and Dr. Bob, Jr., and the faculty that the Lord will give wisdom and discernment."

How we appreciate the financial assistance of people who know what Bob Jones University has done for their own family, and how we appreciate the prayers of such people. We need wisdom and discernment for these are trying and

dangerous days in which we are living. These are days of compromise and surrender. God helping us, we are not going to compromise at Bob Jones University. We are going to keep on keeping on fighting battle for God. We want you Christian people to pray for us as you have never prayed before, and we want you to help us to contact the right kind of young people who should attend Bob Jones University so we can train more leaders to go into all parts of the world and give a real Christian testimony. We are also urging you during this school year to invest some money in the work of the school. Remember, we want you to make some investment between now and January 1, preferably between now and Christmas. Then we want you to put us in your budget for next year. Now, you can put some of your money in this work, and I do not know any place on earth where you can invest money for God and get greater returns for the cause of the Lord Jesus Christ. Please let us hear from you. Thank you and God bless you.

BOB JONES, FOUNDER
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(Advertisement)

The Gospel in Venezuela

100,000 of the Booklet, "What Must I Do to Be Saved?" 32 Pages in Spanish, Now Being Distributed in Venezuela by Missionaries and National Workers

It is a great privilege for the Sword of the Lord to furnish 100,000 copies of the editor's booklet, "What Must I Do to Be Saved?" in Spanish for the Youth for Christ World Congress on Evangelism, which met in Caracas, Venezuela, August 5-12. The missionaries and Youth for Christ officials together had kindly asked this editor to be one of the speakers at the World Congress and I had hoped to take part. But the insistent leading of God and the kind invitation of missionary brethren in Japan led me to feel that I must spend that time in Japan. Hence my recent Japanese-Korean missionary tour.

The 100,000 copies of the booklet were printed in Spanish here in Wheaton. The cost to the Sword of the Lord was approximately \$1,352.31 including \$190.31 shipping charges. Now word comes from Brother Sam Wolgemuth, Youth for Christ Overseas Director, saying the booklets arrived in time and are being distributed and now are being used of God in Venezuela.

Calvary Baptist Church, Wheaton, Illinois, paid about half of the expense of printing this Spanish edition for Venezuela. Thousands of dollars are needed for the balance of this and for publication of new editions in more than 20 other languages.

Dr. Sam Wolgemuth Writes Thanks to THE SWORD and SWORD Friends

Here is Dr. Wolgemuth's letter: "Dear Dr. Rice:

"I want to take this opportunity to express the gratitude of all the dear Christians here in Venezuela, and also all of our staff, for your kind generosity in supplying the 100,000 tracts entitled, "What Must I Do to Be Saved?" They arrived here in time for the Congress and now have been sent throughout all of Venezuela. Even now, as I write to you, teams are distributing them house to house in all of the major centers of this great, strategic country.

"Many missionaries and pastors have expressed to us their appreciation for this tract and they wanted me to convey to you their sincere thanks. So, dear brother, you are greatly beloved throughout this nation and again, the silent testimony of this tract, that the Lord gave you through inspiration from His Word, speaks to thousands of people all across this land. It is our prayer that here, as in many other parts of the world, it shall be used for the salvation of many precious souls.

"I am indeed sorry that it was not possible for you to be with us at this Congress. It unquestionably is one of the greatest we have ever experienced. Seventeen hundred fifty registered delegates from throughout Venezuela were entertained free here in the city of Caracas during the Congress week. The total number registered, including local folk and other people throughout the Americas, was something over 2,200. So you can see that there was real interest in the Congress. More than that, God poured out His Holy Spirit upon us and all of us have been conscious of meeting the Lord face to face in these days. I believe it is creating an impact that will be felt throughout all of this part of the world.

SIMPLE BUT TRUE

One Sunday afternoon my wife and I were taking a short walk when we were overtaken by a storm. We took shelter in a neighboring church, where we found a special service for Sunday School scholars in progress. The vicar was catechizing the children and asked "What is a miracle?" and waited for the set answer. A little girl put up her hand and replied, "Something we can't do, but Jesus can." The minister seemed surprised at this original answer and pressed for a response in "more dignified English." Several chimed out the answer he wanted, "a parable in action," and he seemed well satisfied. If left me cold, however, for I was still thinking of the little girl's definition. "Something we can't do, but Jesus can."

—The Christian Herald

"THEY MAY BE TOO BIG FOR GOD TO USE THEM, BUT THEY CANNOT BE TOO SMALL."

—G. F. BEAGIN, Director of the George Mueller Orphan Home

"Our prayers are with you, dear brother, and we are trusting that, in Japan and the various parts of the world, the Lord will abundantly bless your ministry in these days. Assuring you of our love and affection in the Gospel, I remain,

"Yours in the bonds of Calvary,"
(Signed) Sam Wolgemuth

Missionary Needs for Gospel Literature Are Tremendous

We promised to try to raise money for one million copies of the "What Must I Do to Be Saved?" booklet in Japanese each year for the next three years. We have definitely agreed to provide \$2,500 for the first one-half million copies within the next few weeks. We earnestly solicit your prayers and help.

We have promised a large printing of "What Must I Do to Be Saved?" in Korea. Hungry-hearted people will read every booklet we can put in their hands. We are told that not one will be wasted. The spiritual hunger is tremendous; the field is white. We ought to have at least \$1,000 in the next few weeks for Korea.

We have in the past furnished this soul-saving booklet in seven languages in India, in each case distributed by inter-mission committees of noble missionaries who believe the Bible. We believe that at least \$5,000 ought to be spent for translations in India within the next few months.

In South Africa there is insistent need of publishing of "What Must I Do to Be Saved?" in Afrikaans, a language similar to the Dutch, used by millions in South Africa.

There is a great need in Spain, Portugal, Brazil and Argentina. There is a need for a large Tagalog edition for the Philippine Islands, and for a large printing in Indonesian. Six hundred dollars has just been sent for the publication of "What Must I Do to Be Saved?" in German.

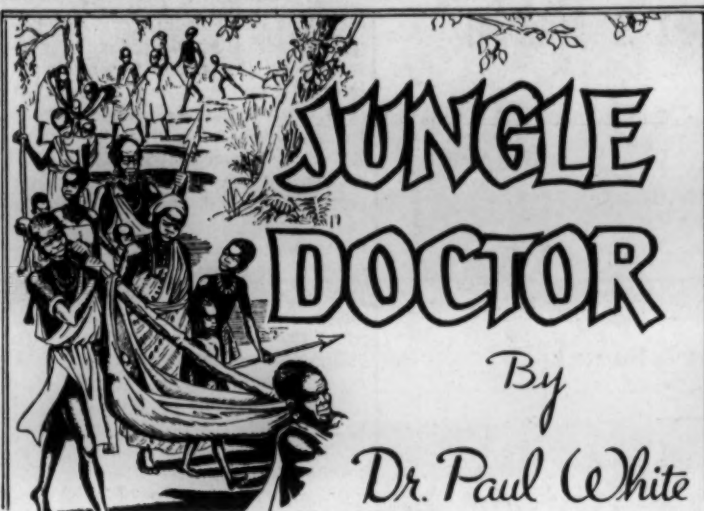
We covet your prayers. Why should not some individual, some church, provide the \$2,500 for one-half million copies of this soul-winning booklet in Japan?

Why should not some individual church or Sunday School class take the burden of providing \$1,000 for Korea right away? We promise that in every case translations will be accurately checked by godly, sound missionaries, that publication costs will be kept at a minimum by competitive bidding, and that in every case the books will be spread and used by missionaries of all sound missionary societies who desire it. Committees of missionaries usually from several foreign mission boards in any given mission field, act for the Sword of the Lord in supervising these matters.

We look to you and to God to help in this great missionary need.

Receipts will be sent; careful records will be kept. Gifts for these causes are deductible on income tax reports and so recognized by the United States Government. THE SWORD OF THE LORD is a recognized nonprofit Christian institution and worthy of your trust and your help.

Address your letters to Sword of the Lord Publishers, 214 W. Wesley, Wheaton, Illinois.



CHAPTER III

Chickens!

They were skinning a cow under one of the baobabs near the hospital, and hacking the carcass up into pieces for sale. I noticed my cook standing among the crowd. He came over to me:

"What about some beef, Tim? It'd be a wonderful change from skinny chicken. How I have wanted to get my teeth into a piece of steak. Instead of that, I've had great difficulty in getting them out of bits of chicken!"

Tim laughed. "I've just been standing round, Bwana, hearing the news of this cow. The man who killed it was only just one step ahead of nature. That cow's been sick for weeks, so the owner thought that he would make some profit out of it."

"Kah, Tim," I said, "I think we will have chicken for lunch, after all."

"I thought you would too, Bwana. But the hospital people would like some. It's all right if you cook it for a long time."

Roger sidled up to me. "Bwana, the hospital dressers wonder if you would buy them some meat; I could buy the cow's head and two legs for two shillings. It would cause great rejoicing, Bwana."

"Roger," I said, "This cow nearly died all by itself. Would you still eat that meat? Have you the tastes of a hyena?"

"It's not as bad as that, Bwana. Anyway, who has his eyes in his stomach?"

I fished out the two necessary shillings. "Don't blame me," I said. "I'll look out a bottle of castor oil."

But Roger was already intent on his purchase.

The cook was smiling broadly.

"You know, Tim, the veterinary officer, whom we pulled out of the mud in the river, told me a very good story about Tanganyikan chickens. He said: 'There's only one way to cook them properly, so that you can both eat and digest them. They must be killed overnight, tied up in papaw leaves, and next day put into a large pot with four pints of water, and a pebble. You boil, and boil, and when the pebble's soft, then you know that the chicken's ready to eat.'"

Timoteyo laughed.

"Kah! His mpishi (cook) must require a rest cure! When all's said and done, Bwana, chickens are best. I should know; am I not an expert? Can I not cook chickens in sixteen different ways?"

I chuckled as I thought of some of his bright ideas. He would produce what he called "Chicken Beef" by boiling the athletic bird, and soaking selected portions in bovril. To produce chicken mutton, Timoteyo repeated the performance, but used "bisto." Tanganyika Cutlets were made by

cutting off what he termed "the bird's arms and legs," pulverising the meaty end with a chopper, and molding the finished article with bread crumbs. It certainly didn't taste like chicken, or anything else, for that matter, but at least it was variety!

In my early days in the country, before I was aware of all the fun and games associated with native dairying, I once met a small boy coming to my home with two bottles (long and green) and of suspicious ancestry, each of which was only half-full of milk.

"Oh," said I, "Why are the bottles only half-full?"

The small boy spat. "Are not the people of this town most ungenerous? I could not find one house where they would give me enough water to fill my bottles."

On another occasion a small child arrived with a bottle full of distinctly pink milk.

"Kah," I said, "What has happened to that milk? Does it come from a red cow, or what?"

The small boy looked at me with scorn. "Do you not know that the water is that color everywhere these days?"

The local variety of skinny hump-backed cattle are desert born and bred. They are milked between thumb and finger. An animal in top form will produce a cupful of milk a day. The ordinary tribesman has various customs associated with the milking process which would make you a milk hater for life.

Once when my cook's cows were dry I had to get milk in the old way. Feeling sure that I was being taken down, I invested in a lactometer. The amazement of our milkmen was beyond bounds. The milk was poured into a dish. I put the nozzle of the instrument into the milk, and drew some up. Everybody standing round looked on with greatest interest. Carefully I took a reading, squirted the milk out again, and checked my first figure. By means of an ingenious little chart supplied by the manufacturers, I could tell at a glance how much water had been put in. I shook my fist at the unfortunate milkman, who tried to hide behind one of the spectators, but they pushed him forward.

"You rogue," I said. "Now I know you have put water into this milk. You poured more than a cupful into each bottle."

"Yah," said the old man, "he is better than our witch-doctors.

Behold, has he not got eyes a mile long? It is useless to try and deceive him."

The cook solemnly shook hands with the cook boy, and said:

"Is it not worth while to work in this house?"

But the boy wasn't listening. He was convulsed at the attempts



of the old man to pour his rejected milk back into the narrow-necked bottles out of the large dish.

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS
By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

Rev. Virgil Bunjer, pastor of the Martensdale Community Church of Martensdale, Iowa, sends a letter commending highly the ministry of **EVANGELIST RALPH M. DAVIDSON**, Box 77, Coffeyville, Kansas, who recently returned for a second engagement with the church. There were 13 public decisions for salvation, 3 confessions

of faith by those saved earlier, and 6 other professions by folks who did not make public decisions.

EVANGELIST DEL FEHSEN-FELD, 4521 Jarboe, Kansas City 11, Missouri, reports a united crusade at Rocky Ford, Colorado. Rev. Frank Niles was the chairman. The meeting saw 227 responses to the evangelist's invitation, of which 89 were for salvation and the balance were dedications of life, people finding assurance, and transfers of membership. One of the results of the meeting was the starting of a Youth for Christ in Rocky Ford.

Rev. Jack Parchman, pastor of the Geyer Springs First Baptist Church of Little Rock, Arkansas, reports a recent meeting with **EVANGELIST EDDIE WAGNER**, 123 N. Van Buren, Little Rock, Arkansas. The pastor called it the best revival since he had been on that field and reports there were 10 professions of faith in Christ, 30 rededications of life, 50 who came forward saying they already tithed or would begin, 45 who came forward saying they already had a family altar or would start one, and 96 other decisions of various kinds among Christians.

EVANGELIST TORREY JOHN-SON, Box 246, Wheaton, Illinois, and singer, J. Stratton Shufelt, led a city-wide crusade at York, Pennsylvania. Rev. Ralph Boyer of the York Gospel Center was chairman of the crusade which was held at the State Fair Grounds auditorium, seating 2,500 people.

During the campaign there were 215 first-time decisions for Christ and many other hundreds of decisions among Christians of which no record was made. The York County Evangelistic Association consisting of churches throughout the county are looking forward to another united crusade.

The Johnson-Shufelt team is scheduled for a two-week Duluth Centennial Crusade for Christ at Duluth, Minnesota, in the National Guard Armory the first two weeks in October.

Rev. Joe Brumbelow, pastor, Doverside Baptist Church, Houston, Texas, reports a youth revival led by **EVANGELIST LARRY TAYLOR** of San Antonio, Texas. There were 20 additions to the church by baptism, 4 additions by letter and 10 other professions of faith who did not unite with the church. The pastor reports a real spirit of revival and people saved at nearly every service since it closed. He highly recommends the young evangelist.

EVANGELIST RALPH M. DAVIDSON, P. O. Box 77, Coffeyville, Kansas, reports an eight-day Bible Conference at White-wood, South Dakota. Meetings

Questions Answered by The Editor

Why does God not give children to some people?

I do not pretend to know why God does not trust some homes with children. Sometimes I think He wants them to grow in grace and learn to be happy, through sorrow. Surely sorrow does much more for the character than happiness in many cases. People learn to give up their own way, learn to be happy under difficulties, learn to submit to the will of God without rebellion.

However, I think I know why some homes would be better off without children. Where a woman is a rebel and disobedient to her husband and to God, why should God want to give her children to be trained up in lawlessness? One who is not taught obedience in the home to his father and mother is not likely to be taught obedience to the law of the land or to the law of God.

Again, I do not think God needs me to apologize for Him. He always does right, and people who profess to love Him ought to trust Him and ought to submit to His will. *God's way is always good.* "All things work together for good to them that love the Lord, to them who are the called according to his purpose" (Rom. 8:28). And it is not becoming for Christians to fight the will of God and fret as if God had done wrong. Rather, one should pray, and if God gives faith should expect an answer. Then if God is not willing to give that which we want, we ought to be willing to seek what is God's will and thank Him for the blessings He has already given.

were held in the Christian High School building every morning at ten o'clock and at 7:30 p.m. every night. During that time there were 10 first-time public decisions for Christ and 14 backsliders coming for restoration. He spoke on Sunday morning at the First Baptist Church of Belle Fourche, South Dakota, when 6 came for membership and 1 for salvation.

Rev. H. F. Dearing, pastor of the First Baptist Church, of Crane, Texas, reports a good meeting with **EVANGELIST JIMMY O'QUINN**, Box 711, Garland, Texas, and his singer, Johnny Bisagno of Tulsa, Oklahoma. During the crusade there were 27 uniting with the church by baptism and 8 by letter. There were 29 members of the church agreeing to tithe and 22 promising to start family altars. There were 20 who responded to be faithful in weekly visitation.

Evangelist Jimmy O'Quinn was also at the Blanchard Baptist Church of Blanchard, Louisiana, recently and the pastor, Rev. Willard Fuller, reports that there were 16 professions of faith in Christ, 4 other additions to the church, 22 family altars established, 7 adults promising to tithe and 28 members pledging to be faithful in weekly visitation.

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The Parable of the Leaven

By Evangelist John R. Rice

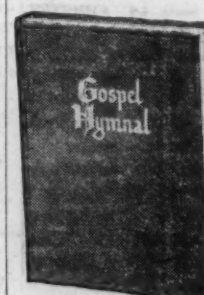
33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.—Matt. 13:33.

Again this parable must fit with the other parables in picturing the evil course of this evil age. The leaven here slowly leavening the whole lump does not picture the Gospel conquering the world until the whole world is Christianized. Leaven in the Bible does not picture good, but evil. The bread which was cooked for the angels even in Sodom was unleavened bread (Gen. 19:3). The bread eaten with the passover lamb and in the seven days' feast following must be unleavened bread since it pictured Jesus, our sinless one (Exod. 12:8, 15). Bread offered as an offering picturing Jesus our sacrifice must be unleavened bread (Lev. 2:4, 5). Jesus commanded the disciples to "beware of the leaven of the Pharisees and of the Sadducees" (Matt. 16:6-12; Mark 8:15). Then the passage in I Corinthians 5:6-8 clearly shows that the Christian ought to be unleavened. The sin of a church member retained in fellowship is likely to lead others astray, and so "a little leaven leaveneth the whole lump." They were commanded to purge out the leaven, to be a new lump unleavened. Notice particularly that leaven is said to represent "malice and wickedness" (I Cor. 5:8). Therefore it is clear that the leaven in Matthew 13:33 does not picture the Gospel. Rather Jesus illustrated this age as being characterized by the slow spreading of wickedness and false doctrine until the whole world would be contaminated with it. With modernism in nearly every denomination, worldliness in the churches, money-love and pride and unbelief in the pulpit, we see the results of the spreading leaven.

It is significant also that woman is used here in picturing the spread of false doctrine and wickedness. Could it refer to the part women have had in the founding of false religions like Christian Science, Spiritism, Unity and the feminizing of the modern church? Dr. Scofield says, "A woman, in the bad ethical sense, always symbolizes something out of place, religiously," and calls attention to Revelation 2:20 and Revelation 17:1-6.

(The above is taken from the large commentary on the Gospel According to Matthew, 304 pages, called THE KING OF THE JEWS, by Editor John R. Rice. It is a verse-by-verse commentary in simple language, with thousands of references to other Scriptures, helps at hard places. Invaluable for teachers and preachers. Price, \$4.50 at your book dealers, or add 23c for postage and packing charges and order from Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois.)

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Introducing Evangelist Thomas J. Dillon



EVANGELIST THOMAS J. DILLON, 4704 East 46th Street, Kansas City 30, Missouri, announces that he is resigning his church, the Southeast Baptist Church of Kansas City, to enter full-time in the field of evangelism. He is a graduate of Asbury College and Southern Baptist Theological Seminary, is 25 years old, and has been engaged in part-time evangelism the last four years.

Evangelist Dillon conducted a revival in the Brooks Baptist Church, Brooks, Kentucky, where there were 35 professions of faith and 8 additions by letter.

Rev. C. Marvin Brads, pastor of the Kerrs Creek Baptist Church of Lexington, Virginia, writes very glowingly of the evangelist's ministry and says, "The two-week meeting that he conducted in our church was followed with greater interest both in and out of the church than any we have had here in the six years I have been pastor. The church was stirred, the community was stirred and sinners came to Jesus as a result of his preaching. I look back to our working together with great joy and heartily recommend him to any church who wants a truly New Testament evangelist."

Interested churches and pastors may write him at the above address.



Pictured above is the closing crowd of 5,200 people, at the united crusade sponsored by the Baptist churches of Hattiesburg, Mississippi, and led by **EVANGELIST EDDIE MARTIN** of 2036 Lititz Pike, Lancaster, Pennsylvania. Total attendance for the 21 services was 46,600, and over 400 responded to the salvation invitation, about 250 young

people publicly surrendered for full-time service, over 300 couples responded to establish family altars, and decisions for daily Bible reading, tithing, separation of life, etc., numbered into the thousands. Rev. John Barns, pastor of the Main Street Baptist Church, was chairman of the crusade, which lasted for three weeks.

"The Interpreter's Bible"

(Continued from page 3)

Christ's resurrection, Clarence T. Craig says of it:

Since this was the crucial event for faith, what was at stake was nothing peripheral, but the entire structure of Christian faith. The resurrection of Jesus was the cornerstone of that faith (Rom. 10:9).¹⁸

Yet the same Mr. Craig is on record as saying, "It is to be remembered that there were no eyewitnesses of the resurrection of Jesus. No canonical gospel presumed to describe Jesus emerging from the tomb. The mere fact that a tomb was found to be empty was capable of many explanations. The very last one that would be credible to a modern man would be the explanation of a physical resurrection of the body. . . . The resurrection of Jesus did not mean the reanimation of a corpse for a brief continuation of fellowship with his friends."¹⁹

What they really mean is evident in many places, however. For example, in one place Mr. Craig tells us, "Paul does make large concessions to those who found the thought of the revivification of the body repulsive; but he insists firmly on the primacy of belief in the resurrection."²⁰

George Buttrick, in his Exposition of Matthew, says:

"We should not read our emotions into the characters of the passion history: the Jews then thought of personal survival in terms of bodily survival, and their fear was presumably a fear such as ours would be if we were to see a ghost."²¹

He also wants us to believe that "The proof of the stories is not in the letter of the scripture, but in the change that befell his disciples, and in the change that may befall us."²²

Frederick C. Grant informs us that "... the story of the empty tomb is apparently a later development, like the other evidence for a palpable, material body of the risen Lord."²³ Again he stresses, "It is the fact and the place of the Resurrection, not the time or the mode, which the 'young man' discloses."²⁴ In other words, the mode is unimportant—whether it be literal or merely symbolic.

Halford E. Luccock, a professor at Yale University's Divinity School, says of the resurrection:

"There are so many pieces in the four accounts which will not fit together."²⁵ Again he says, "Here it is enough to say that whatever may have been the facts about the appearances in Galilee, whether just a tradition or not, the sermons which have been preached on this picturesque text are true to Christian experience."²⁶

Vincent Taylor joins his co-commentators in declaring that we do not have a very trustworthy account of the resurrection in the Gospels. He writes:

"When the time came to coordinate the original facts, the evangelists could do no more than supply the local traditions of the churches for which they wrote, traditions which vary in value and cannot in all points be reconciled. Some of the stories contain legendary details, as for example, when the risen Christ is said to have eaten a piece of broiled fish (Luke 24:42). Others are products of conscious art, as in the story of the journey to Emmaus (Luke 24:13-35), and the Johannine stories of Mary Magdalene in the garden (John 20:11-18), of Thomas (John 20:19-29), and the appearance by the Sea of Tiberias (John 21:1-14). The Marcan story of the visit of the women to the tomb (Mark 16:1-8) is a story told at Rome at a time when interest in the empty tomb had awakened."²⁷

Ernest F. Scott, an emeritus professor at Union Theological Seminary, follows the same policy of double-talk in his article, "The Beginnings of the Church." In one place he says, "One thing is certain, that the conviction was borne in on the disciples that their Master who had been crucified was risen from the dead,"²⁸ and then later he writes:

"In what form did Jesus appear? Did he manifest himself to the bodily eyes, or to some inner sense which can apprehend that which is invisible? Such questions, even

if they could be answered, only affect the outward side of the mystery. Whatever may have been the mode in which their experience came to them, it served to convince the disciples that the Lord had risen from the dead. This is the vital fact of the resurrection story, and all the rest may be left to speculation. In a manner which we cannot now explain, and which they themselves could not explain, the followers of Jesus were made aware that he was still with them as a living presence, and on this certainty they built their faith."²⁹

Paul Scherer, another Union Theological Seminary professor who wrote in *The Interpreter's Bible* (a total of eight of these "scholars" came from this one hot-bed of religious infidelity), tells us in his exposition of Luke 24:1-12 that "several inferences are drawn: (a) the story of the empty tomb can hardly be taken seriously; (b) the 'body' of the risen Lord must therefore have been the kind of body of which Paul speaks—'spiritual,' not 'physical'; (c) the 'appearances,' as a result, were likely enough quite 'subjective,' so that the verb to see should properly be set off by inverted commas."³⁰

I will mention just one other realm of historic Christian faith effected by *The Interpreter's Bible's* denial of verbal inspiration and that is with reference to salvation. Theodore P. Ferris has this to say about salvation:

"This much is certain: Salvation cannot be presented to a modern enquirer in terms of flaming fire from which a man is either graciously delivered or to which he is heartlessly condemned at the hour of his death. It is fair to say that something like that is the popular notion of salvation in the minds of by far the larger number of people, particularly the religiously uninformed. It is also fair to say that the popular impression is supported by popular hymns that have captured the fancy of earnest, yet simple-minded people; that it is further supported by the medieval art and poetry of Christianity; that it is implied by some passages in Scripture; but that in the life and ministry of Jesus, taking it as a whole, such a limited idea of salvation finds no support whatsoever. The task of the preacher, once again, is to get behind the pictures and see what they mean; to understand the imagery and interpret its meaning."³¹

How can you be saved according to *The Interpreter's Bible*? The same Mr. Ferris tells us that the seeking individual "must do at least four things: (a) The person who would be saved must join the Christian church, for no man can be saved apart from the community in which he lives his life. . . . (b) The person who would be saved must learn the fundamental principles which underlie Christian belief and behavior. . . . (c) The person who would be saved must do his spiritual exercises daily. . . . (d) Finally, the person who would be saved must take part in some specifically Christian activity."³²

It was certainly fortunate for the dying thief that he asked the Son of God to "remember" him, not Mr. Ferris! Mr. Ferris' plan of salvation is a rather difficult one to discover and unless one listened carefully to him they would never learn it—certainly no one would come to such a conclusion from reading the Bible with its plain emphasis: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9) and "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

Incidentally, Mr. Ferris compared Christianity with Communism in telling how to be saved! He seemed to find several similarities!

Francis W. Beare gets into the act by teaching baptismal regeneration. In his Exegesis of Ephesians he says:

"Having cleansed, better rendered 'by cleansing'; the aorist expresses coincidental action. The aorist is used in preference to the present because the thought bears

Noteworthy NEWS Notes

Billy Graham and Great Commission Films Merge

The Billy Graham Evangelistic Film organization and Great Commission Films, for seven years an outstanding producer of dramatic and documentary religious motion pictures, have merged to form "World Wide Pictures," with the home office in Hollywood.

Dick Ross, director of the Billy Graham films, "Mr. Texas," "Oil Town U.S.A.," and "Souls in Conflict," has been named president of World Wide Pictures. In charge of distribution for World Wide Pictures is Brunson Motley, formerly associated with Cathedral Films. The Billy Graham Films, until now available only through field representatives, will be placed on a rental basis, with World Wide Pictures rental offices in major cities. The Billy Graham films will be used experimentally on television, with announcement of the release to TV stations scheduled for later in the year.

Also associated in the new organization are Jerry Beavan, vice president, who will supervise advertising and promotion; George Wilson, secretary-treasurer; and Frank Jacobson, sales promotion advisor.

Among new films soon to be released is the Cinemascope-type color film, "Fire on the Heather," a dramatic documentary of Scottish religious life, climaxed by scenes from the All-Scotland Crusade in Glasgow. A new feature length color film with an Oklahoma setting is in production, with release scheduled for early in 1957.

Alcoholism in U.S. Increases at Alarming Rate

Washington, D.C.—Latest statistics available (1953) from the Yale University Center for the Study of Alcohol place the number of alcoholics in the United States at 4,589,000, of whom 705,000 are women.

This amounts to 4,390 alcoholics for each 100,000 of population on a nationwide basis and carries further an increase in rate which began after 1930. The 1930 rate, the lowest recorded, was 2,680 per 100,000 population.

The Yale University Center's estimates for the year 1945 were 2,876,000 alcoholics in the United States at a rate of 3,090 per 100,000 of population. Thus in a period of eight years the number of alcoholics in the United States has increased by 1,713,000, and the rate per 100,000 of population has swelled some 30 per cent.

Washington, D.C., was accorded a rate of 7,800 per 100,000 population, which was the highest re-

ported by the Yale study on a regional basis.

upon the definitive 'cleansing' of baptism, not upon the progressive purification of the soul. The washing of water with the word refers, to use the later terminology, to the 'matter' and 'form' of the sacrament. The word may be understood either of the formula pronounced over the candidate . . . or of the confession of faith made by him. Though modern commentators generally prefer the latter interpretation, the former is more in keeping with the context, which has to do with the work of Christ as the minister of baptism (cf. also John 15:3, 'Now ye are clean through the word which I have spoken unto you').

"In this language the thought of a corporate baptism of the church by Christ himself is superimposed, in a kind of 'double exposure,' on the imagery of individual baptism. The church in her totality passed with Christ through the baptism of death which he endured on her behalf; and the Christian sacrament in its repeated administration is the effectual sign of the believer's incorporation in the community so baptized."³³

Thus *The Interpreter's Bible* spreads its anti-verbal inspiration and anti-historic Christian faith poison throughout the English speaking world. Featured on the front cover of the February 25, 1956, issue of *Publishers' Weekly*, the announcement claimed over 496,000 copies had already been sold. A crude mixture of old-fashioned modernism, neo-orthodoxy and downright infidelity, this set will undoubtedly do great harm in the hands of the spiritually immature. No one ought to have the set or read it except to expose its infidelity. Only well grounded, mature people should handle such poison, and then only from necessity and for the cause of Christ.

* * *

NOTE: This review is based only on Volumes 1 through 4 of the Old Testament and Volumes 7 through 10 of the New Testament. The remaining 4 volumes were not yet available.

- 1 Volume 9, page 432
- 2 Volume 1, pages 917-919
- 3 Volume 1, page 919
- 4 Volume 7, page 18
- 5 Volume 7, pages 25, 26
- 6 Volume 10, page 509
- 7 Volume 7, page 143
- 8 Volume 2, page 13
- 9 Volume 7, page 12
- 10 Volume 10, page 606
- 11 Volume 1, page 484
- 12 Volume 1, page 451
- 13 Volume 2, page 868
- 14 Volume 2, page 869
- 15 June, 1947
- 16 A LIFE OF JESUS, page 226
- 17 THE CHRISTIAN FACT AND MODERN DOUBT, page 284
- 18 Volume 10, page 223
- 19 THE BEGINNING OF CHRISTIANITY, pages 135, 136
- 20 Volume 10, page 215
- 21 Volume 7, page 618
- 22 Volume 7, page 618
- 23 Volume 7, page 911
- 24 Volume 7, page 913
- 25 Volume 7, page 913
- 26 Volume 7, page 915
- 27 Volume 7, page 144
- 28 Volume 7, page 177
- 29 Volume 7, pages 177, 178
- 30 Volume 8, pages 415, 416
- 31 Volume 9, page 65
- 32 Volume 9, pages 221-224
- 33 Volume 10, page 723

— THE END —

Bob Jones, Jr., to Conduct 1957 Tour

Dr. Bob Jones, Jr., president of Bob Jones University, Greenville, S.C., has announced the 1957 Tour of three continents and 13 countries including the Holy Land. The Tour covers 30 days from February 18 to March 20 and will include (Continued on page 7)

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Niacinamide 15 mg.	Biotin	0.003 mg.
Vitamin B6 6 mg.	Yeast (dietary)	4 gr.
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Vitamin C 150 mg.	(Whole dried)	
Vitamin E 3 IU	Chlorophyll	3 mg.
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Dr. Rice invites teen-age Barbara to come to Wheaton to visit his family and maybe to find a job. At Wheaton Barbara is restless and unhappy and tries to run away.

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The Ransomed PRISONER

By Clara Norman



By Clara Norman

Some time ago a person was traveling in a railway carriage from Bridgewater to Wellington, in England, when on reaching Durston station there stepped into the carriage a policeman having a man in his custody. The poor handcuffed prisoner looked very unhappy, as you may suppose. But his face was so open and honest that the passengers who looked at him felt convinced that he was not the man familiar with crime. He did not look like one who was in the habit of doing wicked things that most people commit. One of the passengers, a horse dealer, said to him, "Well, my good fellow, have you been kicking over the traces?" by which he meant, "Have you been transgressing the laws of the land?"

This question, followed by one or two more, brought out the following facts as to the prisoner. He was a laboring man in the employ of a farmer in Somerset. On the previous night the farmer's men had had their harvest supper, after which they all drank as much cider as they liked. This poor man took too much, grew quarrelsome, "and," said he, "they tell me I struck someone, but I did not know it, for I must have been too drunk. I was sent before the magistrate, fined 5 shillings and costs, 28 shillings, making 33 shillings. I was unable to pay it, and asked to pay it in installments, but they said that unless I could pay 25 shillings at once and the rest in a few days I must go for six weeks to Taunton jail; I am going. I have left a wife and several children at home, and I suppose they must go to the work house."

See the sorrow and misery which sin brings ever in its track. This poor, foolish man drank to excess, and then in his drunkenness

injured another, thus getting himself into grievous trouble, and not himself only, but his poor wife and children. How shocking to his dear little children to see their father taken away to prison, while they were left with aching hearts, not only to mourn the distressing separation and their father's disgrace, but also to feel the want of all those things with which their father's labor supplied them.

Every passenger in the car seemed to feel sorry for him. They talked together about it, and at last the kind-hearted horse dealer said, "We are only a mile or two from Taunton; if anything is to be done it must be done at once. Police, can you set this man at liberty if his fine and costs are paid?"

"Yes," said the policeman. "Well, then," continued the generous horse dealer, "here's a sovereign toward it; if my fellow passengers will make up the rest."

The prisoner, on seeing there was a chance of being set free, appeared to melt, and over his brown cheeks the tears stole, one after another, while he tried to wipe them away with his chained hands. Each passenger contributed a part, and when all was put together it was found to meet the demands of the law upon the prisoner. His ransom was paid down, the policeman took out his key and set him at liberty, and the poor man, as the fetters fell from his hands, burst into tears and sobbed like a child. The manacles were just removed from the hands when the train reached Taunton, but instead of walking out a captive and a criminal he stepped on the platform a free man, and doubtless within a few hours would return home to his astonished wife and little ones.

Was not this delightful? Would you not like to have been there to see the poor prisoner set free, and afterward to see his dear children as he walks into the house? They gather around him in delightful surprise to welcome him home once more.

But does not this story teach us something? Isn't this prisoner just like every sinner when he is bound by Satan? And when Jesus comes along and speaks to us, and when we answer, He sets us free. Our old things drop off, and we become new in Christ Jesus. We rejoice, and the peace that comes in is indescribable. We cannot tell half of what it is like. Hallelujah!

Jesus' love is much more than ours, and He will set us at liberty through all eternity if we come to Him. Those people showed human love when they helped to set the prisoner free, but Jesus' love is so much more that He will set all captives free, whether black or white, brown or yellow. He is no respecter of persons. Glory to God for full and free salvation!

—The Young People's Leader.

Delinquency Lurks at Your Door

(Continued from page 1)

into the withering form. After the captain's armor-bearers ended the thankless rebel's life they took his bloody corpse, threw it in a pit and heaped stones upon it, as one might bury a dog.

As the evening shadows lengthen, we see the aged monarch on the wall of the fortified city, fearfully awaiting some news from the battlefield, and when a messenger breathlessly appears, David cries out, "Is the young man Absalom safe?" Then, upon learning that the boy is dead, his own heart is pierced by the dart of despair, and he rushes from the awestruck messenger to his chamber of sorrow above the gate where, in the terror of a night darker than that enveloping the city, he cries out, "O my son Absalom! my son . . . Absalom! would God I had died for thee, O Absalom, my son, my son!"

I am sure in the agony of those hours, all of David's sins loomed before him, and he saw in the death of his boy the ghastly reflection of his own wrong-doing.

But what about this young man Absalom? As we examine his behavior pattern, we find an exact picture of the boys and girls who are causing so much trouble today.

Webster tells us the word "delinquency" means failure, omission, or violation of duty, fault or misdeed, but, fundamentally, delinquency is simply rebellion against the rules of life.

Absalom's entire career was marked with this characteristic. His was a life of lawlessness, of antagonism against authority, of rebellion against regulation. As he swaggered through the streets of Jerusalem, he made quite an impression on the fickle throng. He was the equivalent of a movie hero in his day. I am sure if he lived in our time, Hollywood would transform him into one of its swash-buckling matinee idols.

There was a savage beauty about Absalom; he was tall, dark and handsome—"From the sole of his foot even to the crown of his head there was no blemish in him" (II Sam. 14:25). Wicked women swooned as he walked by and giggling girls vied for his autograph, but beneath the sleek beauty of this darling of society there beat a cruel tiger heart.

With craftiness and cunning, he gained the favor of the mob and sought to dethrone his father, David. His band of hoodlums were the "Navahos," the "Trojans," the "Golden Guineas," the "Night Hawks," of that era, and with Absalom as their war councilor they spread havoc in city and country.

Since the year 1950, there has been a staggering increase of criminal acts among our children. One Absalom is bad enough, but a multitude of Absaloms are terrifying.

Now, we must be fair. Because of the publicity given to this subject in recent months, some people seem to think the words "teen-ager" and "delinquent" are synonymous. Nothing could be further from the truth.

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into respectable citizens. We have approximately twenty million youngsters in the United States between the ages of ten and eighteen and only about five per cent, or approximately one million are in trouble with the law every year. However, when we are told by the Federal Bureau of Investigation that our country has suffered an increase of forty-five per cent of recorded delinquency among our youth in the last five years, it is time that we consider

I. The Curse of Child Crime

Here in New York City there was an unprecedented rise last year of almost fifty-three per cent in crimes committed by youths over the age of sixteen. A news reporter wrote recently:

Juvenile delinquency, like adult delinquency, is growing, and it is growing to almost unmanageable proportions. It is growing out of proportion to the population increase. It is growing more serious and more violent in quality as well as quantity.

The stream of boys and girls through our courts has reached the danger level—300,000 in 1948; 435,000 in 1953, and so swift is the rising current that unless something is done to stem the tide, we are told that by 1960 almost two million young people will run afoul of the law every twelve months.

Dr. Robert Linder, a psychoanalyst, has given this somber diagnosis:

The brute fact of today is that our youth is no longer in rebellion, but in a condition of downright active and hostile mutiny.

Within the memory of every living adult, a profound and terrifying change has overtaken youth. The youth of the world is touched with madness, literally sick with an abnormal condition of mind formerly confined to a few distressed souls, but now an epidemic over the earth.

These basic tendencies of modern youth are psychopathic in content. They are antisocial without conscience, inclined to violence, and cause a desire to lose one's identity in some gang, mob or herd. A psychopath is a rebel without a cause. He strives solely for the satisfaction of his moment-to-moment desires. Raw need is all that drives him.

I have seen these street-corner gangs in many sections of the five boroughs at all hours of the night, and I have seen the terrifying results of their criminality in the night courts of our city.

There was the brokenhearted little mother, with eyes reddened from weeping, who watched her wayward boy trying to kick himself free from the restraining officers.

There was the anguished father, with quivering lips and stammering voice, who stood by helplessly while his son was sentenced.

Yes, I have seen the wreck and ruin left in the wake of this maelstrom of juvenile violence.

One of the detectives looked at me and said, "We have 21 thousand policemen, but with conditions as they are, I believe we need at least 50 thousand policemen to patrol this city and keep it safe."

Someone has well said, "Juvenile delinquency is undeclared war—the younger in open conflict with the older."

There is treachery in our subways, terror in our streets, vice in our parks, violence in our playgrounds; yes, there is mugging in the day and murder in the night!

These are our local headlines:

STEPMOTHER IS AMBUSH-ED!
TEEN GANGS WARN POLICE
DEFIANT YOUTHS HELD IN BAIL
SCHOOL LOOTED BY VANDALS
ATTACK AT SYNAGOGUE
BOY IN PARK BEATS WOMAN, 62
GIRL AND FOUR BOYS HELD IN TEEN KILLING

CHAIR FOR BOY KILLER

"Chair for Boy Killer." Possibly you read of this sixteen-year-old lad who reached the apex of his criminal career when he was tried and found guilty of first-degree murder. As he pronounced sentence, Judge Samuel Leibowitz said, "This is one of the saddest days in my life. I never dreamed when I took this job sixteen years ago I would be called upon by law to sentence a kid to the electric chair for a crime he committed at fifteen."

During the trial, Mr. Edmond Fitzgerald, Chief of the Probation Department in Kings County Court bitterly lambasted the State Liquor Authority for tolerating licensed taverns which cater to young people. He said, "We have literally been batting our brains out, trying to salvage youngsters like these . . ." And then he added, "We have come to the pessimistic conclusion that things are getting worse instead of better. These places (taverns and poolrooms) continue to be hangouts for hoodlums of all ages and in this murder case, one of the two boys instinctively ran to a poolroom as a place of refuge after committing the crime."

The hard-hitting Judge Leibowitz, when contemplating the throng of youngsters who have appeared before him in the last sixteen years, guilty of felony, murder, manslaughter, kidnaping, rape, larceny, sale of narcotics, and every other miserable offense in the book, recently said:

We are dealing with juvenile crime, not juvenile delinquency. (Continued on page 8)



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Noteworthy News Notes

(Continued from page 6)

clude the following countries: England, Holland, Italy, Greece, Turkey, Denmark, Austria, Germany, Egypt, Syria, Lebanon, Jordan and Israel.

All members of the Tour will leave by air for the first stop at London after a "get acquainted" breakfast Monday, February 18. Cities and points of interest visited include Rome, Pompeii, Amalfi Drive, Athens, the Pyramids and Sphinx, Ruins of Baalbeck, Petra, Sea of Galilee, etc.

Southern Baptist Free Press

We received the first issue of the new monthly magazine, *Southern Baptist Free Press*. Dr. James M. Bulman is editor, and other distinguished Southern Baptist preachers are officers. The new magazine is a Southern Baptist paper, the official organ of the "Committee for Baptist Church Autonomy, Inc." "A publication which would be genuinely sympathetic with the work of Southern Baptists and yet not averse to the expression of even basic criticisms concerning that work, should such criticisms be needed." The first issue is sent free on request and has very valuable material for Southern Baptists. The subscription price is \$1.00 a year. The address is Wright Building, High Point, North Carolina.

Northwestern Offers Intensive Bible Training Program

Effective this fall, Northwestern College, Minneapolis, Minnesota, will offer a Bachelor of Science degree to those students taking its intensive, professional-type four-year course in Bible training on a college level.

(A Bachelor of Science degree is awarded for professional training, not necessarily in the field of science. It differs from a Bachelor of Arts degree, which is given for more general study including several cultural subjects.)

This Bible study program will require 70 semester hours in Bible, Practical Theology, Christian Education, Missions and Evangelism. This totals more than half the 128 hours needed for graduation.

Other courses included in the program are English Composition, Physical Education, Science, Psychology, Greek, Speech, Church History, Music, Apologetics, Homiletics, Sociology, Literature, and Parliamentary Law. This terminal education program is designed for the person wishing to go into full-time Christian service upon graduation.

Northwestern has another Bible training program leading to the Bachelor of Arts degree, which is especially designed for those going

Delinquency Lurks at Your Door

(Continued from page 7)

That's what a lot of these egg-heads, these fool so-called reformers always forget. This isn't banana-cart stealing any more—it's murder.

Sob-sisters bleed their hearts out about the poor dear youngsters put in the same jail with hardened criminals. Why, most of those hardened criminals could sit at the feet of those little angels and learn what crime really is.

Our society is sick from the top of its head to the soles of its feet. There is no soundness in it, and it has spawned a fearful crop of young criminals.

What a disgrace to all of us as Americans that many of our parents allow their children to run roughshod over all law and decency. One night, as I was cruising in one of the trouble spots of our city, the radio in the patrol car suddenly sounded a signal that every policeman knows—a fellow officer was in trouble. With siren screaming, we raced through the streets and arrived in a dingy tenement house district. A gang of young hoodlums had attacked the cop on the beat, and one of the neighbors had called for help.

As I saw those teen-age cut-throats corralled together, I remembered the "Law of the Jungle," as expressed by Rudyard Kipling:

Now this is the law of the jungle
As old and as true as the sky
And the wolf that shall keep it may prosper
But the wolf that shall break it must die.

As the creeper that girdles the tree trunk
The law runneth forward and back
For the strength of the pack is the wolf,
And the strength of the wolf is the pack.

We need more parents like the father who penned an open letter to his runaway boy. This is what he wrote:

"Dear Son:

"Are you all right? Are you eating enough, and getting your sleep? Your mother wanted me to get that in right at the top of this letter.

"This is the fourth day since you left us. We waited dinner—it was a nice dinner, too—until late Saturday night. When you didn't come home we called the police.

"Ralph, when your mother and I tell you to be home at ten o'clock, we're doing it for you. You say all your friends can stay out until twelve . . . and later . . . and you don't know why we don't let you do it, too.

"Ralph, boy, you're only fifteen. I don't know about those other parents. Maybe they don't love their children as much as your mother and I love you. I don't know. But staying out until late at night, and hanging around street corners . . . that means trouble for boys your age.

"Ralph, your mother and I want you to have fun, but we want a son we can be proud of, too. The kind of fine boy we know you are. Believe us, son, we understand how you feel. We were fifteen once, too. And we went through the same things you're going through now.

"Since Saturday, when you ran away, your mother hasn't slept. You're breaking her heart. It's a terrible thing for a man to watch his wife go through a thing like this, and not know what to say or do about it.

"Please come home, son. And . . . wherever you are . . . take care of yourself.

"Your Father"

When I read these moving lines, I thought of another prodigal of the long ago who, when he came to himself, arose and returned to his father's home.

Now, as we make a study of juvenile delinquency, we find it is as old as the family of man. The very first baby grew up into a murderer, and the second baby was murdered by him. It is nothing new.

All authorities agree that this present criminality among our children is a perplexing problem. It is like a giant octopus with slimy tentacles reaching across our city into every area of our society:

it touches the lovely avenues as well as the littered alleys.

Of course, there are many experts:

the psychoanalyst talks of repressions and desires;
the psychologist talks of fears and frustrations;
the sociologist talks of environment and playgrounds;
the biologist talks of mating and heredity;
the educationalist talks of teachers and schools, but the solution is not to be found in any one of these alone.

Years ago, at a fashionable banquet in London, Queen Victoria turned to John Bright, the statesman and orator, and asked, "Where did all these learned men come from?" And back came the terse but true reply, "From babies."

And as this wave of criminality is sweeping over our nation, we may well ask, "Where did all of these lawless young people come from?" The answer is the same, "From babies." And here we come close to

II. The Cause of Child Crime

No one person, regardless of his study and research, can thoroughly analyze this dangerous dilemma, but one thing is certain—it has not come about instantaneously. This poisonous rebellion is merely the harvest of seeds of sin sown in the last half century.

A revolution has taken place in our world. Politically, educationally, industrially, and socially, our world is entirely different from what it was in the year 1900. Unquestionably much of the trouble among our young people stems from this cataclysmic upheaval.

There has been, first of all, a

1. Degeneration of Morals

In World War I, many Americans became infected with the evil Epicurean philosophy. As our dough boys from the country and the city went out to snap the sword of Prussian militarism, they thought of the words, "Eat, drink and be merry, for to morrow we die."

Wives and sweethearts, left on the docks, also thought of those devilish words when they heard that sordidness followed the "Stars and Stripes," and that mademoiselles from Armentiers and elsewhere were corrupting their soldiers so far from home. And when the smoke of battle cleared away, more had been sacrificed on the altar of lust than were slain on the fields of France.

The Kaiser was defeated and the Armistice was signed, but the morals of our nation had suffered a telling blow. The old-fashioned ideals, such as purity, virtue and honesty, were largely forgotten as Americans tobogganed toward the well-watered plains of Sodom.

Hemlines were raised and morality was lowered. Our young people, throwing restraint to the winds, became known as "flaming youth." Liberated from home ties by the automobile, they sought out the distant dance hall and ignored the curfew hour. Supposedly "nice" young ladies began smoking to appear sophisticated, and supposedly "nice" young men began drinking to appear blase.

This decline was hastened by the diabolical teaching of the originator of psychoanalysis. With his facile pen dipped in the ink of infidelity, Sigmund Freud sought to undermine the ancient Hebraic code of morals which had been delivered to Moses on Sinai by the Lord God Jehovah. This Austrian psychiatrist taught that self-restraint is dangerous, that repressing our base passions threatens sanity and causes all manner of neuroses.

Our more-or-less educated public began absorbing these and other lies "about biology and anthropology which gave a general impression that men and women were merely animals of a rather intricate variety, and that moral codes had no universal validity and were often based on curious superstitions."

As the Freudian gospel embedded itself in the American mind, confession and crime magazines appeared on our newsstands and found a ready market among our

people. Then came the lurid motion picture which glamorized the gun and the gangster, and sanctioned sin and seduction.

And, about the same time, the pragmatism of John Dewey joined with the philosophies of Freud and Nietzsche to further delude Americans by telling them that there are no absolutes, that morals are relative, that that which is wrong for one person is not necessarily wrong for another.

Then came the "crash" of Wall Street, and the bread lines and much suffering and many suicides. Hitler and Hirohito arose out of the turmoil and plunged the nations into World War II. Many of the evils and errors of the first conflict were repeated, and shortly after the flame and fury had subsided, a biologist by the name of Dr. Alfred Charles Kinsey, building on the foundation of Freud, rose up to continue the battle against decency. And television eclipsed the motion pictures when it began transporting crime and corruption into the American home circle.

One of my companions in the saturation police coverage recently said in disgust, "We put a tavern on every corner and tell the kids not to drink. We exalt sex and crime and tell the kids they should be pure. We teach them wrong and tell them to do right." Oh, the hypocrisy of our society!

We can imagine the day when King David tried to discipline his wayward boy. With fire in his eyes and determination in his voice, he said, "Absalom, come in here. I have heard that you were seen with one of those gangs down at the corner, and I also heard that you have been loose in your morals. The day of reckoning has come, young man. I am going to put a stop to this."

Whereupon we can imagine that Absalom sneered, "What you are speaks so loudly that I cannot hear what you say." What about your morals, father? They are nothing to brag about, from what I hear."

Then and there David was smitten in his heart, and the specter of Uriah's ghost came to haunt him once again. David sowed to the wind and the whirlwind ripped his family to pieces. Consider the outcome of his profligancy. His delinquent family included Amnon, who seduced his sister; Absalom, who slew Amnon and led a rebellion against his father's kingdom; Adonijah, who stole David's throne, and Solomon, who sold his nation into idolatry and sin.

My dear friends:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."
—Gal. 6:7.

I heard about a lawyer who walked to and from his office each day, and who usually stopped at the corner tavern for a drink. One winter's morning, he found the sidewalks and streets blanketed with snow. He made his way gingerly to the office when, suddenly, he became conscious of a sound behind him. Turning, he saw his seven-year-old boy trying to step in his daddy's tracks in the new fallen snow. He asked, "Son, what are you doing?" And the lad replied, "I'm stepping in Daddy's tracks."

The father sent his little fellow home, but that morning he could not stop in at the corner bar. "I'm stepping in Daddy's tracks," was all he could think of. Later, at the office, the words haunted him again, "I'm stepping in Daddy's tracks." Finally, he felt constrained to get down on his knees and accept Jesus Christ as Saviour and Lord, and said, "From now on, I want my son to step in the tracks of a Christian daddy."

The poet gives wise advice to every father:

A careful man I want to be;
A little fellow follows me.
I do not dare to go astray
For fear he'll go the self-same way.

I cannot once escape his eyes,
Whate'er he sees me do, he tries;
Like me, he says he's going to be,
The little boy who follows me.

I must remember as I go
Through summer's sun and winter's snow,
I am building for the years to be,
That little boy who follows me.

Naturally, this degeneration of morals has resulted in the

2. Defamation of Marriage

As the divorce rate began to climb, the disgrace once accompanying divorce began to decline, until now it seems we have degenerated to such a degree that some hardly feel it is necessary to divorce one mate before taking another.

Recently this terrible deterioration of the sanctity of marriage was vividly revealed to me when I happened to hear a conversation in one of the restaurants on "smart" Fifty-seventh Street.

One woman said to her companion, "I heard that So-and-So ran off with So-and-So, but I don't think she's divorced from her first husband." To which her friend replied, "So what? Sometimes I think it is better that way; just go off and close the door behind you. And when you don't get along anymore, you're not tied down."

One radical sociologist revealed this attitude when he said:

Divorce entails expenses, trouble, and a certain stigma . . . it is better consequently, to have no marriage ceremony at all and simply have those who love each other live together as husband and wife as long as they agree with each other.

We are making a mockery out of marriage. A Hollywood movie star can take her fourth husband and she is publicized from coast to coast, in spite of the fact that she is violating the seventh commandment and is living in adultery.

Little wonder that venereal disease is on the increase and more than fifty per cent of the new cases are among teen-agers and young adults!

Someone has suggested that the vows of a modern bride and groom might better go something like this:

Wilt thou have this woman for a little while, to decide whether or not thou wilt have her to be thy wedded wife?"

Wilt thou try to learn to love her, comfort her and allow her to support herself, and forsaking no others keep only unto her so long as thou dost not get tired of her?

Turning to the woman, the one officiating, in order to keep abreast of the pattern of the times, might better say:

Wilt thou have this man for a little while, to decide whether or not thou wilt have him to be thy wedded husband?

Wilt thou try to learn to love, honor and keep him? Wilt thou support thyself and be of no expense to him so long as thou art not bored?

Now it is for better, but not for worse; for richer, but not for poorer; in health, but not in sickness; to form a temporary arrangement until the divorce courts do us part.

But the Bible declares marriage to be a holy bond. It was God who in the Paradise of Eden made the race male and female. The Bible says:

"So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. 1:27.

It was God who said:

"It is not good that the man should be alone; I will make him an help meet for him."—Gen. 2:18.

It was God who commanded:

"Be fruitful, and multiply."—Gen. 1:28.

It was God who declared for peoples of all generations:

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Gen. 2:24.

And the Lord Jesus Christ placed His seal upon the sanctity of marriage at the wedding of Cana of Galilee. However, in this blinded age, we have made the tragic error of omitting the spiritual aspect of marriage and recognizing only the physical.

Enoch began to walk with God when his son, Methuselah, was

born. When a little baby comes into a home, it should drive the mother and father to the Lord; but in this modern day, seldom is it the case.

Late one afternoon, the patrol car in which I was riding hurried to investigate a street brawl. Two little boys were fighting like tigers, while a disreputable looking throng of people cheered them on. When a detective separated them, one lad, eight years of age, kicked and yelled and shouted profanity at the top of his voice. Later we learned that his mother had six children, several of them by different fathers, and had never taken the trouble to marry. That destitute little boy was merely the echo of his depraved mother.

Most people like Jell-o. We often have it at our meals, and regardless of the flavor, it always appears the same on our table. You see, my wife has only one mold and when the dessert jells, it is formed in a definite pattern.

"A little boy is like that. Ordinarily, if you put him in a good mold, he will come forth a good man.

The State's Attorney of Chicago commented recently:

One sees the parade of children of divorce, not only in the juvenile courts, but in the mental hygiene clinics, as well as children whose raw deals from their parents have turned them to crime, truancy, school failure, even narcotics . . . and sometimes plunged them into psychosis.

Think of it! In 1954, out of 22,000 cases involving juveniles here in New York City, 17,500 were directly traceable to broken homes.

In the Book of Lamentations, the weeping prophet wrote about a condition which marked the rapid downfall of his own nation—"The children . . . in the streets of the city."

There is little doubt that the

3. Deterioration of the Home

contributes more than anything else to child crime.

Someone has said:

The home is like a ship sailing across the sea and subject to all the experiences connected with it. The husband is the captain, the wife is the first mate, and the children are the passengers. Through all kinds of weather then, the parents are responsible for the safe conduct of the vessel.

But today there is mutiny on board that ship. Parents have lost the power of command, simply because they are not exercising the sacred responsibility that God has entrusted to them.

It is a short distance from the high chair to the electric chair, and the most important place to start the attack on the problem of juvenile delinquency is in the home.

Home is no longer where the heart is: home is where the car keys are.

Home is no longer a shrine; it is merely a shelter—a way station complete with kitchenette and television.

Judge Leibowitz was right when he said, "Our children have wandered farther and farther away from the fireside, physically and spiritually."

Sociologists tell us too many homes have lost the basic idea of refuge. The center of the child's life should be the home. When its center is the drugstore, or the cellar club, or the street corner, or the poolroom, or the gymnasium, or the playground, or anywhere other than the home, the child becomes eccentric—off center—and when that happens juvenile delinquency is born.

My dear friends, when mother is on the day shift and father is on the nightshift, we would not be surprised when the children are shiftless. Too many American mothers have given up the high calling of homemakers to become breadwinners. And too many American fathers have neglected their responsibility and no longer have authority. The man in the average modern home is no longer "father," he is simply "Pop."

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Delinquency Lurks at Your Door

(Continued from page 8)

He is merely somebody who pops in and pops out.

One social worker turned to a visiting reporter and said, "Did you see that little kid I had my arm around? Well, last week he got hurt in an accident, and a member of the staff went to the hospital with him. You know what he told her while the doctor was stitching him up? 'Don't bother letting my Ma know where I am. She don't care.'"

And then the official added bitterly, "That's the way most of the parents are. So we do the things they are supposed to do. We take them to the dentist. We go to the court with them. We listen to their problems. We try to get them jobs, and to raise their standards and ideals."

What an awful indictment against indolent and indifferent parents.

Now, I believe an old proverb reveals

III. The Cure for Child Crime

What is it the wise man said?

"Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:6.

This verse teaches us that the training a child receives will determine the child's character.

Recently a baby here in New York City was fed on elephant's milk, and it gained a hundred pounds in just a few weeks. Of course, it was an elephant baby. Human babies do not grow like that. There are no short cuts in raising babies properly: it requires many days and weeks and months and years of diligence and patience.

We need to remember that a child has a body which must be fed and clothed and sheltered. Even the beasts of the field provide for their offspring, and our little children certainly have a right to expect physical care.

As I toured the boroughs with police officers, I saw multiplied thousands of these young people who have been left to shift for themselves. I saw them slouching against tenements in the back

alleys; I saw them huddled together in their cellar clubs; I saw them moving listlessly across dance floors; I saw them grouped on the street corners and in front of candy stores—some of them swaggering about, some of them satiated, some of them scornful, all of them suspicious—and when I was told that many of them remain on the streets until one, two and three o'clock in the morning, I asked myself, "Where are their parents?"

One police official looked at me and said, "Their mothers and fathers just don't care."

Surely a holy God is going to condemn such terrible negligence on the part of parents. There is a difference between teaching children to be independent and just abandoning them. God expects mothers and fathers to take care of their children.

There are many dangers ready to overtake these little ones. I have seen dozens of dives that have been raided by the narcotics squad. They made sixteen hundred arrests in the year 1954, but there are plenty of these dope pushers left and, believe me, they are after our children!

And what about the immoral beasts who lecherously linger in the shadows, waiting, waiting, waiting for their victims? The next one could be your girl or boy.

And what about these gangs with their war lords, jacketed in black leather, armed with zip guns and switch blades? They are not delinquents; they are depraved criminals of the worst sort. They will stop at nothing.

One fourteen-year-old boy said in a matter-of-fact tone, "If they jump you, the best thing to get hold of is a big board with nails in it."

Any mother or father who by neglect and indifference turns young boys and girls into such a mob of cutthroats is not worthy of the slightest respect.

God is going to judge parents who are living loose, lewd and irresponsible lives for the criminal neglect of their children. Of such Jesus said,

"It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."—Luke 17:2.

The Bible says:

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."—I Tim. 5:8.

But the child has not only a body; the child has a heart, which must be nursed with love, sympathy and understanding. Love means more than lavishing our boys and girls with fine clothes and expensive gifts: true love means a firm hand of guidance upon the life.

All of the delinquents do not come from the other side of the tracks. They are not all from the slum areas. Almost all law enforcement officers agree that it is the teen-agers having the better homes who originate much of the vandalism.

Police Chief William H. Park of Los Angeles states:

It is the over-privileged child who is causing us a lot of trouble today. He has been given so much in the way of material things that he is going haywire looking for new satisfaction.

I strongly believe one of the basic reasons for the staggering increase in child crime is the lack of discipline in the American home. What children are at home, they are in society.

The woman who was chosen "Mother of the Year" has reared four daughters and four sons. In an interview, she gave this sound advice:

Love your children with all your hearts. Love them enough to discipline them before it is too late.

Parents (and fathers, especially), if you fail to discipline your children, you are breaking the laws of God. You are guilty not only of injuring the moral, spiritual and physical lives of your children, but you are guilty of sin against God. The Bible says if you fail to dis-

cipline your children, you actually hate them!

The Bible has much to say about the relationship between parents and children.

The Bible says:

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. And, ye fathers . . . bring [your children] up in the nurture and admonition of the Lord."—Eph. 6:1-4.

The Bible says:

"The husband is the head of the wife, even as Christ is the head of the church . . . Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."—Eph. 5:23-24.

God never intended the father of the home to turn over the parental responsibility and authority to the mother. God said of Abraham of old:

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."—Gen. 18:19.

Fathers need to discipline their children. The Devil's philosophy is to do as you please, but the Bible teaches, from Genesis to Revelation, that children are to be disciplined.

In Proverbs 13:24 we read:

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."

Proverbs 19:18 states:

"Chasten thy son while there is hope, and let not thy soul spare for his crying."

Proverbs 23:13, 14 exhorts:

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."

Proverbs 29:15 warns:

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."

And Proverbs 29:17 says:

"Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."

Magistrate Abner Surpless of New York stated some time ago, "I have often advocated that every Brooklyn home should have a woodshed, not necessarily to be used for storing wood."

But the greatest means of discipline is not the woodshed, the peach tree or the old-fashioned spanking. The greatest discipline that you can have for your children is to set an example before them, because the majority of children acquire characteristics and habits of their parents.

And remember, the child has a mind which should be properly developed. Fill that mind with evil, and you will grow an evil child: fill that mind with good and you will grow a good child. For, you see, a child's mind is like a sponge: it soaks up all it can. The child's mind never quibbles about the quality of information that enters it; it merely receives whatever comes its way.

But, above all, let us remember the child has a soul, and that soul is immortal. It never dies. Let us not be so busy with the exterior that we neglect the interior.

The Bible says: "Ye fathers . . . bring [your children] up in the nurture [chastening] and admonition of the Lord."

In Mark's Gospel, we find the story of a father who brought his sick boy to Jesus. He had tried everything else, but to no avail. Even the disciples could not help him and, finally, in desperation the father took the child to the Great Physician, who healed him.

And, beloved, these boys and girls who are sick with sin must be brought to Jesus, for only in Him can we find a lasting antidote to child crime.

Parents should, first of all, dedicate themselves to the Saviour and then they should dedicate their children to Him and train them up in the light of the Scriptures.

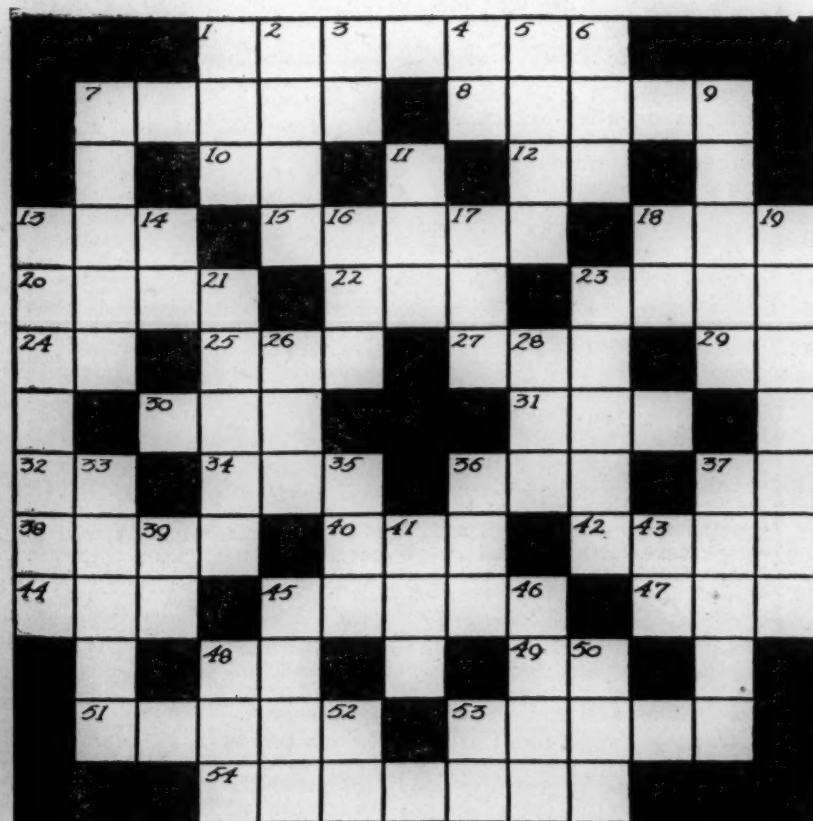
Christ is the answer to teen-age delinquency:

Christ in the home; Christ in the lives of the parents; and Christ in the hearts of the teen-agers.

—THE END—

Folks Everywhere Enjoy Puzzles!

By Aunt Neva



Yes, folks everywhere enjoy working Crossword Puzzles. We've made many new friends around the world. Letters have come from England, British West Indies, Spain, Chinese Free State, Africa, Mexico, South America, Puerto Rico, and Japan, as well as our own United States. If you have never tried the puzzle, why not take time out now and see how much fun it is!

Many of you have been asking why your prize is late in coming. Let me say that it takes a little time to process the puzzles. But probably most delays are in the postal service itself. After waiting a reasonable amount of time, please feel free to write us if you do not receive your pamphlet. We try to handle the mail as quickly as possible. Thank you for your patience.

Here's puzzle No. 42 and another chance for you to win. We have for you a copy of *The Fullness of the Spirit* by Dr. John R. Rice. This is one of his newest pamphlets; it will be a real blessing and help to you.

Read the rules carefully:

1. Fill in the blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: Aunt Neva, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you

CLEWS ACROSS

- Maiden, or damsel. (Mark 5: 41)
- One of David's valiant men (II Sam. 23:8)
- Made of oatmeal (— — — E —)
- High hill (Abbr.)
- Note
- Another name of Ahiram (Gen. 46:21)
- The land of Bashan was adapted to the raising of these animals
- Sun
- Fervor. (Rom. 10:2)
- One of the family of Bani
- The dearest place on earth
- Son of Judah. (Gen. 38:3)
- A necessity
- A Prophetic Book of Old Testament (Abbr.)
- The same (Abbr.)
- Mother of Hezekiah. (II Ki. 18:2)
- Omega
- Two
- Part of remnant. (Ez. 2:57)
- Vegetable
- Article
- Paradise
- Friend of David (I Ki. 1:8)
- Mountain, East of the Jordan, where Moses viewed Canaan
- City of Benjamin (I Chr. 8:12), called Lydda in Acts 9:38
- Charred
- Hurried.
- Exclamation
- Half of em
- City of Simeon, whose queen visited King Solomon
- The last
- Daughter of Bethuel, who became Isaac's wife

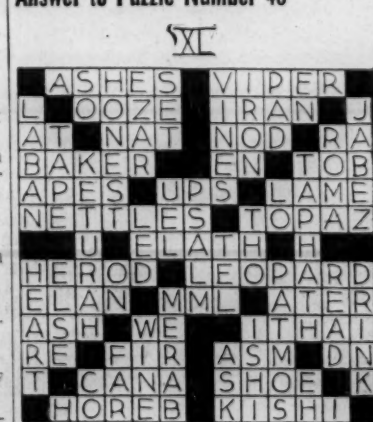
CLEWS DOWN

- Book of the New Testament (Abbr.)
- Industrious insects. Solomon tells the sluggard to consider her ways
- Behold
- Preposition
- Musical instrument, on which David was a cunning player
- Consumed
- Son of Jacob and Zilpah (Gen. 30:13)
- Ruth's mother-in-law
- An insect that may be called by hissing. (Isa. 7:18)
- A priest who taught by panto-

mime, feigning dumbness. (Ezek. 3:26)

- State (Abbr.)
- Assisted in holding up Moses hands. (Ex. 17:12)
- High Priest, who taught Samuel
- Adverb
- Mountain, the snow, streams, cedars, flowers of which are famous
- Brother of Rebekah; father of Leah and Rachel
- A chief who sealed the covenant with Nehemiah. (Neh. 10: 22)
- Encampment of Israelites. (Num. 33:45)
- Behold
- Images
- Eldest son of Caleb. (I Chr. 4:15)
- Nail with which Delilah fastened Samson's hair. (Judg. 16:14)
- River of Damascus (II Ki. 5: 12)
- Altar, built at fords of the Jordan, by tribes of the sons of Jacob
- Son of Gad (Gen. 46:16)
- Son of Judah, therefore a cousin of number 41 down
- Child of Bethlehem
- Son of Ishmael the son of Abraham
- Pronoun
- Book of Old Testament (Abbr.)
- Month of Jewish Calendar
- To approve

Answer to Puzzle Number 40



Name _____ (PRINT)

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do not wish to cut up your copy of the paper, you may print the answers on another sheet of paper. Please print the answers according to the clues given.

3. To receive your copy of the pamphlet, *The Fullness of the Spirit*, by Dr. John R. Rice, your entry must be postmarked by midnight, SEPTEMBER 29, 1956. If your paper arrives after the deadline date, please send your answer and tell us the date your paper arrived. The answer to puzzle No. 42 will appear in the October 5th issue of THE SWORD OF THE LORD.

Ashamed at His Coming?

(Continued from page 1)

be ashamed before him at his coming?"

We shall be ashamed before the Lord Jesus at His coming if we are *unforgiven*. There is provision for forgiveness of sin, for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Furthermore, the Bible says, "For if we would judge ourselves,

we should not be judged" (1 Cor. 11:31). If we judge the sin in our life, and come to the Saviour for forgiveness, we are forgiven. Contrariwise, if we refuse to judge ourselves and to confess our sin, then that sin remains against our charge, and because of it we shall be ashamed at his coming.

Let me illustrate. From Africa comes the story of a missionary pioneer. His household consisted of two servants: an older man who served as cook and a little lad who was houseboy. The cook was capable and well qualified for his place, except for a very bad disposition. However, the missionary in his patience sought to be helpful to the cook, and could put up with his bad temper on account of the good food that appeared on the table.

The little fellow was responsible for his master's room and for the garden, but not for the remainder of the mission station. His res-

ponsibility was to the missionary, and in no way to the cook whom he feared and disliked.

To help provide good nourish-

Dr. V. Raymond Edman

is the well-known president of Wheaton College, Wheaton, Illinois. For some years he was in South America as a missionary. Health problems returned him to this country where he has had a very fruitful ministry. Dr. Edman is a serious student of political history as it is affected by the Bible, and has done excellent research in communism versus Christianity.

He is much in demand as a Bible conference speaker.

ment the missionary had some imported chickens and ducks. For these the cook was responsible, and not the houseboy.

One day the missionary noted the little fellow throwing stones with a slingshot. Thereupon he gave warning to him of the danger that stones might be to people passing by in the lane, or even to the chickens and ducks. Duly, the lad put away the slingshot and understood clearly that he was not to use it until he went home for a brief vacation with his parents.

After some time the missionary departed on a long trek to bring the Gospel to distant villages. He left the mission station in charge of the cook and the houseboy, and each understood his respective responsibilities. It was the rainy season, and the weeds in the garden demanded the daily attention of the houseboy; and as a result he kept altogether out of the cook's way.

One morning as he was hoeing in the garden he turned up a small pebble, and threw it out of his way. That happened several times; and then he remembered the slingshot. He rationalized that he could throw the stones much farther out of the garden with the slingshot than by hand. Furthermore, no one would observe him; so what would be the difference?

After securing the slingshot from his room he proceeded with the work in the garden. Before long he was given more attention to finding and throwing pebbles than he was to hoeing weeds. He found he had become quite out of practice, and therefore set a small target on nearby tree.

Engaged in target practice he became quite oblivious of his surroundings; and just as he took careful aim and threw a pebble with all his might, who should walk into the path of fire but a duck!

Now I grant you that the duck should have ducked, but did not. Rather, he received the blow right on the head, and after a couple of dizzy turns sank dead to the earth.

Now what should the lad do? Hastily he surveyed the garden and the house. Good! No one had seen him. Quickly he dug a hole, pushed the duck into it, and covered the evidence of his wrong with fresh earth. Thereupon he proceeded with his hoeing. The slingshot, of course, was put in his pocket for keeps.

After just a bit he became real thirsty, and went into the kitchen for a drink. Upon entering the kitchen he received stern greetings from the ugly-tempered cook, "Boy, fill that woodbox with kindling!"

"I don't work for you! I work for my master!"

"Not work for me? What about that duck?"

The cook had seen it all!

What could he do? Of course he chopped wood and filled the woodbox to overflowing. Then came the command, "Sweep the floor!"

He did.

Next came the summons, "Run to town and buy some supplies for me!"

It was vain to protest, because all that was needed to secure obedience was for the cook to say, "What about that duck?"

Thus the houseboy became the bondsman of the cook. He had to carry the water, chop the wood, sweep the kitchen floor, run the errands, and much more; in fact, anything the cook desired and at any time. And all of that in addition to his work in the garden!

Is not that what the Lord Jesus meant when He said: "Whoever committeth sin is the servant [literally, the bondsman] of sin" (John 8:34)?

Nothing brings the soul into bondage as does sin. Sin puts the gag in our mouths so that we cannot speak for God or for our fellow men. Sin hinders our feet from hurrying to the service that is urgent upon us. Sin blinds our eyes to spiritual and material need all round about us. Sin is the taskmaster, terrible and exacting.

Most of all, sin makes us ashamed to face those to whom we are responsible. The little houseboy had no joy in the prospect of his master's return and gave him no warm welcome upon arrival. The missionary noted that the garden was in good condition, that the kitchen was swept and orderly, that the little fellow seemed to

spend much time in the kitchen which was not his usual custom; and especially, that the lad was not happy.

The condition continued several days; then the little fellow could stand it no longer. Quietly and ashamedly he went to his master who was busy in the study, and after several efforts to get under way, he told the whole story.

"Yes, master, I disobeyed you. I took the slingshot with me to the garden and was throwing stones at a target on a tree. Just as I threw a stone with all my might a duck walked in front of the tree, and was killed. I dug a hole in the garden and buried the duck; but I cannot forget my sin. I have asked God to forgive me, but my heart has no rest; and so I want to tell you all about it."

Of course the missionary was sad to learn of the disobedience and the resultant disaster. Ducks were not plentiful; but most of all there was the matter of sinful disobedience. Of course he forgave the little fellow; and kneeling together they committed the whole matter to the Lord.

Upon rising from prayer, the little lad wiped the tears from his cheeks and thanked his master profusely. Then with light heart and a gospel song upon his lips he left the study. On his way out to the garden to resume his work, he passed through the kitchen. There was that old cook, scowling and sour as ever.

"Boy, chop some more wood and fill the woodbox!"

"Sorry, but I do not work for you."

"What? Not work for me! What about that duck?"

"What about it?"

"I'll tell the master!"

"I told him myself," said the little fellow with a big smile, and with complete confidence. Never again did he have to chop wood, carry water, or run errands for the cook. Confession to the master had freed him from all that bondage!

Thus it is with your heart. The sin which you have sought to hide, to overlook, to rationalize, to forget, persists in coming up when really you want to serve the Saviour. The Devil has kept you in bondage long enough. Fulfill right now the condition of that wonderful promise of 1 John 1:9, and find it to be wonderfully true in your experience: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

And best of all, such confession both to the Lord Jesus and to whomever we have wronged will make it possible for us to "have confidence, and not be ashamed before him at his coming."

Unfaithfulness can cause us to be ashamed at His coming. To everyone the Lord has given at least one talent, one gift of the Spirit; and He expects us to be obedient and dependable in using that talent. We are reminded of the stern warning given in the Parable of the Pounds. The man who received but one pound went and hid it in the earth; and as a result it made no gain for the Lord of the harvest. Wicked, unfaithful servant, who was ashamed at his Lord's coming, and speechless before Him!

Again let me illustrate. A decade or more ago the drums of war began to beat; and from your home and mine arose our lads and lassies to enter the armed forces of our country. As soon as he had reached his eighteenth birthday our oldest lad enlisted in the Navy, and then was followed by one and another, until by this time all four boys have fulfilled their military service, two during the war and the two younger ones later.

From boot camp Charles (best known to his friends as "Bumps") sent letters and little souvenirs to his younger brothers. To Norman, the youngest, he sent a white cap used by the enlisted men of the Navy. He added instructions: "Always keep your hat white and clean. Wash it yourself every day in a pail of water and with a piece of soap; and hang it up sopping wet to dry. By morning it will be again ready for use. You know, some day I shall be coming home, and I want to see the hat as clean as when you received it."

The weeks and months of boot camp went by. Again and again

(Continued on page 11)

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A Joyful Melody Unto the Bible

(Continued from page 1)

mothers. Having had them we are miserable for them forever. And we would have to have our mothers in eternity to make eternity seem glad. And I have not found anybody that understood mothers, and I have not found anybody that understood the Bible. But mothers are lovely, though misunderstood, and nonunderstandable; and because we don't know so much about mothers as we might they are mighty lovely to have around and figure them out and have a chance to wonder what they mean.

And the Bible—the Bible is without comment. Why so? The answer—so everybody can become acquainted with it. Why so? So that everybody can say his own word. Is a body's mother's love written? No, it is not written, it is caroled out of her son's heart. He writeth his mother's story. He singeth his mother's love. He writeth her wonders, not on the gravestone, but on his heart and on his hands, washed with his tears; and in the opening heavens when he crieth to God, "O, God, for a mother that I had I bless Thee!" Even so we lift our voices and our songs for the Book of God that cometh to everybody and says, "I am the Book."

The Library Left to a Future Bishop

Now, I am the son of a foreign man and a foreign woman, and they came over here so they could get to see each other. And they saw each other—that is sure. And by and by, as the woman and man have seen each other, and seeing each other have loved each other, and loving each other have married each other, so my father and mother did. You can fall in love in any language, thank the Lord! And you can marry in any language, thank the Lord! And this is the thing that I have remembered about it, never having known my mother, waiting now and waiting yet, and waiting for some dreamy, shadowy face to come—waiting for my mother's face—my father having long since slipped out into the land of morning to clasp my mother by the hand and walk the shining ways called the ways of the providence of God. Yet this I know, that my mother and my father afterward met and married and were beautifully poor; so that I, a Methodist preacher, have never had to learn poverty, having known it from the first. And my father, gone to Heaven years since, and my mother, who had gone before him, from the summits of the Rocky Mountains years and years ago, before I knew her kiss, left no library to me—no other books but only these, *The Saints' Everlasting Rest* and the Bible in two volumes.

Oh me! There are ancestors of great repute for some. As Tenyson has said, "There be those sprung from the midriff of an hundred kings," but I would rather have been the son of a woman and man who in their penury could not leave to the child of their love, to the child of their heart and hearth anything but a Bible, than to have been descended from all the majesties of history. It was better so. You will excuse me, won't you, though it is sleepy time

and the babies already are abed, and the birds long since have tucked their heads under their wings and are soundly asleep. Here now I lift a note of laughter for the Book of God—just a note of laughter for the Book of God.

A man some time ago said to me, "The Bible has had many critics"; and he said, "It is made up of many things," as if I, being only a minister, knew none of these matters. Oh, it is lovely to be ignorant! And it is calamitous to know so much that you must tell it all the time to everybody. This is a thing I have noticed, that the Bible is a wonderful symposium of God, and tells about wandering minstrels and beggars and poets and prophets and kings that lost their crowns, but God never thought it worth while to hunt them up because they had a heart—and those sunburned sons of deserts, those laughter-makers of the world, those people who turned midnight into the minstrelsy of morning because they saw God! Through them all we got together that strange, composite, eternal music called the Bible. What I rejoice in tonight is that the Bible can by its shaping words make the world anew.

The Book of God Can Be Trusted Alone

You don't have to have a Congregational minister with it to give explanations of it. And you don't have to have a Methodist minister to exhort on it—thank God! And you don't have to have anybody to speak about it. No, verily. Or not to speak about it—like the Quakers. When they do speak they say something when they talk. And it might be well for some of us to hold our peace until we have something to say. But in anywise the Book of God can be trusted alone.

I have heard the cry of death in the dark, with no star to lighten the way, and only the muttering thunder as an accompaniment to the rustle of the sable wing of the Angel of Death. I have held the Book at the dying pillow and the dying eyes shone out and saw a great light, thank God! It is good to have a book like that around. You are never alone when you have that Book of books with you. I have preached a good deal about the Bible. I was hired to preach, but really I always knew enough to know that the most important and beautiful part of the sermon was never the sermon, but the text. And the text came from the Bible, thank God! I knew that if I planted the text in the soil of the soul I might go away, but the text would take root and grow, and by and by become like the cedars of Lebanon.

The Farmer Boy and God's Book

Now I know we do not understand it very well, but honestly we understand it better than we think we do if we only use the little sense that we have. I was a farmer boy and knew so little that it was lovely, and I never enjoyed anything more than the little I knew, because every day I learned a lot more, and at the end of the day I did not know much, but a little more than in the morning. So every day in the year was a kingdom of prosperity in the kingdom of my knowledge. And I was a farmer boy and I kept the New Testament in my back trousers pocket. And when the horses would stop to consider at the end of the row—horses are great on ruminating and considering—but when they would stop to consider at the end of the row, I would take the Book of God out and I would read a little Scripture and then I would parse it, for I had no grammar; yes I would parse a little Scripture and learn my grammar.

What happened to me was this: I did not misunderstand the things very much, I did not have to be rectified very much in my theology. When I got to be theological and became a D.D. and an LL.D., I did not have to change it very much, but I know it was beautiful, and the farmer lad, knowing nothing but the west and south wind in his face, and the blowing to and fro of the tasseling corn, and the growing of the

Ashamed at His Coming?

(Continued from page 10)

it happened that when the little fellow and I were having our devotions at his bedtime that he would stop in the midst of his prayer and say, "I have to go down stairs."

"Why?"
"I forgot to wash my hat!" was the invariable reply. "Big brother might come home tonight, and I am supposed to have that hat all white and clean."

So evening prayers were interrupted until obedience had been completed. Finally there came the word that there would be a brief leave before shipping overseas; and all the household was preparing for big brother's coming.

We did not know just what day he would arrive, but everybody was in expectation. One afternoon I came in the house at close of the day's duties and found Mrs. Edman and the little fellow in the study. She was talking on the telephone and he was on the floor looking at the evening newspaper. Just then a taxi stopped at the side of the house, and a Navy lad in blue with a seabag alighted. I let out one cry, "Here comes Bumps!"

Friend Wife stopped the telephone conversation that instant and hurried to the kitchen door. The little fellow jumped up and began to run upstairs. I called after him, "Norry, Bumps is coming!" But he kept on running in the opposite direction.

When I reached the kitchen Friend Wife and firstborn were there, also the red Irish setter, familiarly known as "Brown Dog" on campus; and then came little brother. How did he come? With a white sailor hat on his head; and then holding it up for his brother to see, said, "Here it is, just like when you sent it to me!"

I wonder what will be your first thought when the trumpet of God will sound, and the Lord Jesus will be here the next instant? To be sure, we have never heard the sound of that trumpet as yet; but we shall recognize it intuitively and instantly.

Shall we then be unspeakably glad, with "confidence before him," because we have done His bidding to the best of our ability; as it were, with joy showing to Him the token of our obedience, spotless and white; or will we be ashamed at His coming? Ashamed because we have neglected our responsibilities? Ashamed because we have looked out entirely for our own interests and had little concern for His? Ashamed because

corn, and reading God's Book out of doors—that is how he became matriculated to literature and history and nature and astronomy and the wide world and the world to come—just because he had the Bible. It was quite a Book. I did not understand it much, but I understood more than people reckoned on. And all of us understand more than we reckon on. If we would read commentaries less and trust in His Word more and use our imagination (such as we have), and dream and live over it and pray and hope over it, we would have more sense and better theology. Now, that is the truth.

The Presence of God

When I heard the word that this dignitary used it made me so inclined to anger that I repressed it. He used the word "predestinate." That always makes a Methodist angry. He said we were predestined to nothing but backsliding. For years I have heard people talking about the immanency of God, and they said we had lost God, and they have said that in the present century people were under the impression that God had gone over and become a carpenter and left His job. I tell you, that as a farmer boy in Kansas, plowing the fields and shucking corn, I just read the beautiful Book that Jesus Christ left, that He wrote no word of, and I never got the notion that God had gone away. I got the notion that God was around, but was not noisy. I got the notion, too, that He was around picking flowers like Jesus did, that He was around loving

we were willful, or stubborn, or unteachable, or unco-operative with fellow workers who needed our help? Ashamed because of being deliberately disobedient?

Most of all, we shall be ashamed at His coming if we are *unsaved*. We may seek to deceive others, and ourselves as well, that we are believers in the Lord Jesus Christ. Nevertheless, deep in our heart we know that we do not know Him as Saviour and Lord, and that our profession is merely from our lips and not from our heart.

We can conform outwardly to the pattern of Christian experience and life, and yet not know the Lord for ourselves. The Scriptures speak of a "feigned" faith, that is, a "make-believe faith." No one may recognize our true status; but the Lord cannot be deceived.

You will recall His statement in the Parable of the Marriage Feast:

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

There is no indication in that parable that the other guests were conscious of the lack of wedding garment on the part of this individual; but the keen eye of the king discerned that lack at once. There is no deceiving Him!

Again, the Lord Jesus taught us:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:21-23.

I never knew you! What dreadful words given to those who made profession of being Christians, or even were in Christian work!

Quite recently a sophomore lassie at Wheaton College came in the office on her own initiative. At once she burst into tears; and between her sobs declared, "Prexy, I made up my mind not to cry when I came in; but I cannot help it. You see, I have just been

the babies like Jesus did, that He was around calling people by their first names, as Jesus did; and sometimes as I went along I heard a voice in my ear and it said: "William, William"—and I said: "O Christ, here—here—here!"

I rather wonder whether if we only took the Bible as a lamp light to the path, love to the heart, a candle to the soul, whether we should not find the rapture that anyone feels in the first intimation of God and the realization that He is ever recurring? The Book of God is right here. You know, when the Book of God comes around it is beautiful and wholesome, too; and how homely it is, and how usual it is, and how unusual, and how everybody does not mind it much, and yet how everybody minds it a lot.

The Book of Democracy and Fraternity

When I was in the old country some time among my ancestors, whom I was glad to forget and forsake, I could tell where all stood in the social status by how they bowed to each other, and by the grace of God and the kindness of my parents I was born in a country where you could not tell anybody's social status by how he bowed. You could not tell that the chairman of tonight had been the guest of kings and feasted with emperors. You could not tell one man's place from another's. Why? Because, before God, in America, we be equal by the Bible.

You know we Methodists have a habit of calling each other brothers. Excuse me—we have a habit

saved. You know the godly church from which I come and the wonderful pastors we have had. You know that my folks are earnest Christians, and that from childhood I have professed to be a believer. Actually, there have been many times when I was very uncertain and unhappy about truly being a Christian, but I tried to stifle those feelings.

"Just now I was in the zoology laboratory and working on an experiment with my lab partner. We got to talking about the Lord; and there was something about her joy in Him that brought back to my heart all of its old unhappiness and uncertainty. There it was that I accepted the Lord Jesus truly as my Saviour; now I know that I am born again, and am His child!"

Isn't that wonderful!

Again, I attended the prayer meeting of a church in the East. After the opening hymn and a prayer by one of the deacons the congregation was seated, all but one lady who remained standing. She inquired of the pastor if she might say a word, and of course was granted that permission. This was her testimony: "You all know me. I have been a member of this church for a number of years. Pastor, you have been a good pastor to me, and have taught me and the others the true Word of God. I have made profession to be a Christian and have been baptized. In fact, I have been very active in the Sunday School and in the youth activities of the church. All the while there was deep uncertainty about really knowing the Lord as my Saviour. I tried to reason with the Lord and to explain that I had accepted Him; but my heart was never satisfied.

"Yesterday morning, all by myself at home, as I was reading my Bible, I had a real meeting with the Lord Jesus; and He became my Saviour. Now I know that I am a Christian, that I have been born again by the Spirit of God. I came tonight with burning heart to tell you at the earliest possible moment about assurance of faith in the Lord Jesus."

Of course, all of us sat in tears as this earnest young mother gave that glowing testimony. Again I say, how wonderful to be assured of salvation now, to know beyond the shadow of a doubt, as expressed by the Apostle Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

Not to be saved now is to be ashamed before the Lord at His coming, and ashamed forever! Before Him every mouth will be stopped, and there will be no excuse for not having received Him as Saviour.

Now is the day of grace! Now is the day of salvation! This is the time to receive the Lord Jesus as Saviour, and then with tenderness of heart and faithfulness of spirit to serve Him all your days.

Then indeed you will "have confidence, and not be ashamed before him at his coming."

My Decision

Now the editor suggests not to lay this message aside until you have made your decision to turn from your sin and accept Christ as your Saviour. How tragic if after reading this strong appeal you should be ashamed at the coming of Christ because you had never made Him your Saviour. Won't you decide right now and let us know about it? Simply clip or copy the form below and send it to the address given. We will tell Dr. Edman of your conversion.

19

Dr. John R. Rice
214 West Wesley Street
Wheaton, Illinois

Dear Dr. Rice:

After reading the sermon, *Ashamed at His Coming*, I have received Christ into my heart as my Saviour and purpose to live for Him daily. I know that I am a sinner and that only Jesus Christ can take away my sin. I trust Him completely to save me.

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(Continued on page 12)

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(Continued from page 1)

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(Continued from page 1)

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8. Letter to a Young Husband
9. Normal Sex Life in Marriage
10. The Blessing of Children
11. Birth Control
12. Correction and Discipline of Children
13. "Honour Thy Father and Thy Mother"

A Joyful Melody Unto the Bible

(Continued from page 11)

of calling all the folks that are not women brothers, and all the folks that are not men we call sisters. And you know when sometimes I, a Methodist preacher, say Brother So-and-So, it may sound foolish; and when I say Sister So-and-So, just as society says "Mrs.," people smile a little, yet I take their smile as a kind of cordiality and thank God. I like it. Why? Because I am following the program of God.

We be brothers. We be brothers and we be friends of Christ. He said we were His mother and His

sister and His brother. Ah me! We be the household of Christ.

And, do you know, I love the Bible because anywhere I go it is such a good sword for fighting if fighting be necessary. It is a sword, and sometimes you have to fight. No doubt about it. The members have to be whipped. No doubt that is true. And sometimes the preacher has to be thrown out. That is true. And a sword is very profitable and sometimes we need a lot of punishment—and it does us good.

A Lamp to the Soul

And sometimes, too, we need a light—not the stars. I have traveled many dark nights when I would have traded all the stars for one lantern. It is not that I do not love the stars; it is not that I have not sat under their drip of beauty; it is not that I have not held out my hands and felt the light of the stars fairly splash upon my palms. Please God, I will feel that way many times hereafter. But when I want to go some place in a hurry I cannot keep my head in the air, but must keep my feet on the ground; that is, where the walking is good. And the lantern is a lamp to the soul, a light to a path.

Where is the path going? It says, "Everywhere—everywhere." To the grave? No, everywhere. To the grave? No, to look in it. And into a grave to walk in it; and out of a grave to go past it; and on the rest of the road to eternity. I love that. I love to know that the walking shall be good, by the grace of God, and by the Book of God; and that I shall walk up over the land and come to the sea and shall remember how Christ walked on the water, and I shall see His path and walk after Him, and the walking shall be good. And then I remember He walked on the land and He walked on the sea and He climbed on the mountains, and the climbing was sweet; and then one morning He got eager for His Father's house, and He walked across lots up through the sky; and I shall see His path and walk thither and find Him in His Father's house—thank God! What is that? That is the Bible, the sort of book that calms you through desert regions, stormy water, calamitous disasters—all shortness of breath, all reaching of hands, all calling voices, and all fair haven, where in everlasting rest the anchor drops and the sails go out no more with the ship forever. It is the Everlasting Book of the Everlasting Soul!

Now I am grown up. I am a year younger than Darwin's *Origin of Species*. I was issued a year after that book, and I have lived through the domineering influence of physical necessity and environment and heredity and I thank God tonight I have lived through them up into the freedom of the soul. But I always knew it in the Word of God—I always felt the thrill of it in the Word of God. I knew just as well as I knew anything then and know it now; not better, but as certainly that God had He not meant it would not have said, "Behold, I stand at the door and knock; if any man will open the door I will come in." I knew God would not fool me and knock at my door if I could not open it to Him. Nothing like sense in the family. What was that? That was the freedom of the soul.

O Bible, Stay by Me and Make It Light!

I had a friend who used to belong to my church, and lived through my preaching, and when a man does that we preachers love him. That is a great triumph for a minister. I had a member that did so and I used to love him—love him—love him—love him! I didn't dare to tell him how much I loved him because he was married, and his wife might get irritated, because a man's wife wants a monopoly of all the loving he gets. And then when he had gone away under another preacher he used to come a thousand miles Sunday to see his minister. And I used to say, "What made you come so far?" And he would say, "Every sermon you preach I think I

must hear—because you will be going away some time." Then one time he was himself journeying, and came to a town, and was so sick that they put him in a friend's house he loved. And all the time, as he would stumble out of his stupor he would say, "Is this the station where I get off—is this the station where I get off?" And they sent for his wife, and she came and he would look at her face and not know her, and only say, dimly, "I must get off now, for this is the station, I reckon, where I get out." And they sent for his son. And when the son arrived he asked the same question, and the boy said to him, "Daddy, this is not the station where you get off," and he looked up and said again, "Is not this the station where I get off?" And then one night when he said, "Is this the station where I get off?" Christ said, "Yes this is your station," and he got off at the station of death, and when he looked up to see the name of the place the name of the station was Everlasting Life.

O Bible, stay by me and make it light!

There were a man and woman I knew once and all night long she was waiting at her daughter's bedside, and the father of the girl and the husband of the woman was hurrying by the fastest train that ran to get to them, but it came so slowly and the night was so long and the girl was getting ready to go out into the country where the evening has no recurrence and only deathless morning shines, with dew upon the flowers and mercy in the wind, and the mother held her hand and said, "Don't go yet, daughter; don't go yet, daughter; don't go yet, daughter—Daddy will be here in the morning." And the poor tired voice of the poor tired girl who had been slowly dying for thirteen years, and now was dying swiftly, was heard to say, "O I am trying to stay until Daddy comes, but I have not the strength." And then the mother took her hand and said, "You must stay until morning." And then the father came in the morning and the girl had not been able to stay. And the woman lay with her face over the two dead hands of the sweet, dead girl, and the man who loved the mother and the girl most in the world found an envelope torn, and in it was a letter he had written to the wife he loved, and scrawled on the back of the envelope—by the hand of the woman who all night long had been attending the dying daughter, saying, "Don't go, don't go" (and that dying daughter, the dim voice of the girl saying, "I am trying, but I cannot wait long")—on the envelope was written in the poor, staggering, straggling hand, as if written by a wounded wing of a dying bird, "He giveth power to the faint and to them that have no might he increaseth strength."

Oh no, we have the Bible yet. So long as people have to live, so long as people have to have strength, so long as people have to die we have to have the Bible. Oh, blessed Book! I lift my love note to thee. If any deny, still thou art the language of God. And the wayfaring man, though he were blind and dumb and deaf, can hear Thy voice, can see Thy shining way and have a lamp to light him into everlasting light.

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